

The Church Messenger

DIOCESE OF EDMONTON

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Editorial

RELIGIOUS EDUCATION

It has been rightly said that the future of Canada depends upon its three million boys and girls. They are a mighty army whose marching feet are already turned towards the Sun which rises on another day. In the light of their eyes is expectancy and hope. Life full and free before them lies and with some justice they will want to lay claim to an heritage undefiled by the mistakes and sins of a past generation. With a better wisdom we know that it cannot be entirely so. Past, present, and future is so much a unity, each is so interdependent that, whether we like it or no, the responsibilities as well as the sins are shared, each for all and all for each. But we should do these boys and girls ill service if we did not place their feet in the right path and put a banner at their head to point them to the way of life which will satisfy their aspirations and ensure the greater happiness of a larger number.

There rests upon the present generation a responsibility than which there is no greater. It may be necessary to build a New Social Order. It may seem most pertinent to eradicate the evils of the industrial age. On the North American Continent it may seem to be of paramount importance to achieve the adjustment necessary to effect the transition from the period of development to the age of equitable distribution. But these necessities are in the structure. The most urgent need is in the foundation. We are trying to build a Christian World on a non-Christian foundation. Our young people, nay, even we ourselves know little or nothing about Christian principles except by hearsay. The Book containing those principles is a closed book to millions. The ignorance is crass and appalling. Clergy cannot preach because their words fall on ears not attuned to the Word of God. Leaders cannot appeal to the Christian sentiment because the sentiment of Christ is a mystery of unenlightenment.

The reason is to be found in the absence of the Bible from the schools. The gross individualism of the denominations have resulted in the elimination of the Book. Peace, an uneasy peace which haunts the conscience of all Christians, was achieved at the expense of the defective training of children in the knowledge of the Word of God. The Bible has been worshipped but hasn't been taught and our children know nothing of its contribution to the spiritual resources of the world they inhabit today.

Some half-hearted attempts to introduce the Bible into the schools are being made. Readers in which snippets of the Word are placed in no relation to their context or spiritual worth are being issued. The passages are to be read without comment. Did any one ever see a more eloquent sign of half-hearted allegiance to Christ in a Christian country? If one wishes to see one failure of democracy let them look around them and view the anaemic attitude of government and people alike about the text book of their civilization.

There is only one way to make Canada Christian. The Bible must be taught as a Book in the same way as History, Geography and Science are taught. Until it finds its place in the curriculum and Scripture becomes part of the child's equipment there is no hope that the faults in the world he inherits will be permanently put right. He will repair the breach with untempered mortar and the ravages of unfavorable elements will again do their secret insidious work.

The Page Pulpit

EASTER MORNING

It does us good to remind ourselves of the Constancy of Spring. The orderly sequence of the rolling seasons is a promise of the constancy of God's never failing care for us, of His great goodness towards us. "New mercies, each returning day, hover around us while we pray; new perils past, new sins forgiven, new thoughts of God, new hopes of heaven." The Resurrection is a daily experience and a New Life is constantly being begun. If it were not so, if the constancy of the seasons and certainty of the sunrise were not a sure sign of God's Providence then Easter and all it means to us would be bereft of significance and become a pagan feast. But Easter is the Festival of New Life. All is made alive. The silent secret growth of winter breaks out with worship and joy. The appearances of death are thrown aside like grave clothes. We live unto God.

GOD'S CONSTANCY

We should always remind ourselves of this strong assurance that Nature gives us. Nature with its Beauty and its message of the real Truth about God is as much God's Word as the written page. Indeed unless we see the present fleeting troubles of the world against the background of the great sweeping orderliness of the Universe, and catch something of the calm in its very existence, we shall not understand the ways of God with men, who fight as beasts and take flight with angels. Nature reminds us that there is something constant in a shaking universe. There are things that can be shaken, but there are also things that cannot be shaken. Sometimes even the permanence of nature frustrates the efforts of man to destroy. Even bombs cannot be dropped while the skies obey nature's laws and form clouds and mist to cover the earth, storing up rain for a future harvest.

Nature's constancy enables us to build and plant for a future. Harvests are reaped with patience and men's heritage is established for a coming generation. Confidence is ours because of a never failing providence.

LIFE'S RENEWAL

And with this confidence a New Life is constantly being begun. They that sow in tears shall reap in joy. Many will lay in dust life's glory dead only to find that from the ground there blossoms red life that shall endless be. The corn of wheat dies but God comes along and gives it another body as it pleases him. Even we, when we are dead will be alive. No doubt Wordsworth felt to the full the emotion that a promise of new life brings when he said "My heart leaps up when I behold a rainbow in the sky." How much we need that rainbow, that hope, that joy against the dark clouds of war and painful sacrifice and death!

Let us arm ourselves with that same vigor of thought which the Apostle had when he rebuked those who would glory in appearances. Appearances today speak of death, but behold, all things are becoming new. God's Nature not only changes the face of things, God's grace fills the heart to quicken the seeds of New Life and old things pass away. Herein lies the secret of Living. The trouble with so many today is that they not only have a terror of dying they have a terror of living. Some take refuge in the idea that the pain and the agonies of living are mere illusion and think they can think them away. This is mere escapism. Others go out to meet the enemies of life with the grim fatalism armed with blunted weapons of experience and steeled against the worst with a dull submission. Neither achieves its end. Neither is victory over the terror of living. Both fail miserably in time of death.

THE JOY OF LIVING

Over against this defeatism the Christian sets his faith. He is alive unto God. You may kill the body you cannot kill the soul. You may seal him in the tomb of present circumstances but in mind and spirit he bursts the bonds asunder. You may make him pass under the ominous shadows of Gethsemane but you cannot deny him his Resurrection Morning in a Garden where a New Life begins. He refuses to carry along with him the impedimenta of a dead past. He takes things as they come and in everything he finds the shadows fall behind because he always faces the dawning light. Every day is an Easter Day and he makes this vale of tears instead a springing well.

So when he comes to the Day of Days in the Church's year he is filled with overflowing joy. He joins in the Song of Praise and blends his voice with the singing of birds and the song of the earth.

It is Easter Morning. With the earth he comes into his own.

"Earth with joy confesses, clothing her for spring
All good gifts return with her returning King;
Bloom in every meadow, leaves on every bough,
Speak his sorrows ended, hail his triumph now.
Welcome happy morning, age to age shall say
Hell today is vanquished, Heaven is won today"

"Months in due succession, days of lengthening
light
Hours and moments passing praise thee in
their flight.
Brightness of the morning, sky and field and
sea,
Vanquisher of darkness, bring their praise to
thee.
Welcome happy morning, age to age shall say
Hell today is vanquished, heaven is won today"

Diocesan News

DIOCESAN WOMAN'S AUXILIARY

The President's Address

Madame Chairman, Officers of the Board and Fellow Members of the W.A.:

May I extend a very cordial welcome to this, the 27th Annual Meeting of the Edmonton Diocesan Board of the Woman's Auxiliary. We are a group of women gathered together to consider ways and means of furthering the cause of Christianity throughout the world and I trust the discussions and exchange of opinions, as well as the personal contact with your Diocesan officers, will be to each and all of us a source of inspiration, and courage, to go forward again with renewed zeal and endeavor in our work.

Of the work throughout the year I need say little, as you will hear the details of each department from the various officers, but to sum it up generally I feel we are encouraged, because while advance is not marked, still a steady interest is evinced in the fact that we have met our monetary obligations in full, and also donated a goodly sum to the Diocesan Home Mission Fund, to which object the Life Members also contributed generously. We Life Members woke up last year and discovered

we could do something to help by holding a summer tea, which was a great success, both socially and financially, and thus augmented the gift of the Life Members to the aforementioned fund. We do not yet know if this fund will be continued but I am inclined to think it will. Of this you will hear more later.

I particularly want to take this opportunity to emphasize the work amongst our Girls' Juniors, Little Helpers and Boys. The Diocesan Secretaries of these departments spare neither time nor energy in their adventure for the youth of our Church, and yet we lose groups where we least expect to find back sliding. Do not misunderstand in the use of that term, for backsliding it is when groups are disbanded and lack of "Leadership" is the reason. Why do we lack leaders? Is it your fault or is it mine? Do we, as Seniors, sit back and do nothing when we find a leader is needed? I really do feel that the fault lies with the Senior Branches for that is where the work begins.

We may not be capable, in some cases, of being leaders ourselves. Our responsibility is to find leaders. To look about us and find and encourage someone who is able and willing to do the work.

Fellow workers, let us face the fact that this is our business, nay, more—our duty. And when we find such a person the Branch must stand behind and support her in every possible way. Let us tuck this away for future thought and prayer.

And in connection with the work amongst the young people of our church—the grown-up young people as well as the very young—I should like to refer to the D.B.R.E. This is a tremendously important work, and the responsibility for it lies on the whole church, for this includes the educational part of the work. And I feel that we as

W.A. members, and a part of the M.S.C.C., have chosen to co-operate in every way that we can. Most of us are mothers and should have loving understanding hearts to do our part to help with the training of our young people and encourage them to take an active part in the work of their church, and to be ready, as they grow in experience, to take the responsibility of Leadership. Perhaps we can support the D.B.R.E. in its "Leadership Training" carried on at the summer camp at Kapasiwin. We need these young people to help and support our church now and to build it up for the future. And we still have our Sunday School by Post work before us. Each year we try to support this work as much as we can from our W.A. funds, and I hope that such will be our inclination this year.

By reason of the shortage of clergy we are sadly handicapped. The war seriously affects us because of clergy leaving to minister to our soldiers. We know this is necessary, and must be faced, but surely there are students to be trained for Holy Orders. Bishop Gray had a fund which he called "The Bishop's Student Fund," from which he could render a little assistance to our young men who needed it while going through Theological College. Some of you may remember that into that fund went some of our Life Membership fees. That fund is still open. Perhaps future Life Members may be interested in knowing this when they receive the gift of Life Membership because it is the privilege of the recipient to donate that fee of \$25.00 to any Missionary object in which she is interested other than parochial obligations.

We are all looking forward to the time when our new Bishop will be an active figure amongst us. He may change some of the policies heretofore followed in this Diocese. We do not know. From the January Board Meeting we sent a wire of greeting, and assurances of our co-operation, to which we received a reply.

You will hear of our Missionaries later but here I wish to mention those we are most particularly interested in. Jessie Miller is now on the high seas on her way to India and asks for our continued prayers for her work. Ruth Carruthers returned to Canada in December and is undergoing treatment in Winnipeg, and is much disappointed at not being able to carry out her long cherished desire to be a missionary in China. For her complete return to health we ask your prayers. I also ask your prayers on behalf of Doris Lister who returned to Edmonton from Moose Factory ten days ago, having been sent back to undergo an operation, from which we hope she will make a speedy and complete recovery. These three Missionaries are all Life Members of the Diocese of Edmonton.

The theme for this Annual, "Turn my dreams to noble action, ministries of love," gives us food for thought. I am sure we all have dreams with regard to our W.A. work, but do we always follow up those dreams with action? The two lives can be quickly summed up into the one word "Service." Service for our Master. When we truly love we want to serve, and today the word "service" is much on our tongues. Our men are serving. Fighting for Liberty, Truth and Right. They are doing "noble actions" in serving their King and country so that we may continue to be free. Let us not fail in serving our Heavenly

CHURCH MESSENGER

King and doing our noble actions of finding ways and means of spreading the Gospel at home and abroad, and sharing the Love of Christ. Do not let us be narrow, or bound by the four sides of our own individual parish. We must share with others the privileges GOD has given to us. The Old Country was very generous in sharing with us.

The Church is asking us to become entirely self-supporting and keep the flag of Christianity flying under our own effort. Can we do it? Needless to ask. The calibre of Anglicans in this fair and much blessed country is such, that with chins up, we are prepared to shoulder our new responsibilities thereby showing that we can now stand on our own feet. And when the Motherland is again able to send aid overseas it will be to young and more needy mission fields. This effort to give more to the parish apportionment means that we of the W.A. must maintain our Pledges for they cover the women's work in the overseas mission field as well as work amongst our own people in Canada. So let us apply ourselves to our own responsibility as W.A. members. And now with stout hearts and willing hands, and with abounding faith that the power of the Holy Spirit will be with us let us carry on with the work which lies before us and again "go forward in faith and hope."

V. CHAMBERLAIN,

President, Edmonton Diocesan Board
of W.A., March, 1941

DIOCESAN COUNCIL OF SOCIAL SERVICE

At an informal meeting held at the home of Mrs. Conn it was decided that an appeal should be made immediately to all Church families for used clothing. Now is the time when many will begin Spring cleaning, and will want to dispose of articles of clothing for which they do not expect to have any further use. The Anglican Social Service needs used clothing of every description, appeals to members of our Church to support their own Social Service workers. Anyone having a parcel of clothing should phone the Rector of the Parish, or a member of the Council, and arrangements will be made for the parcel to be collected.

Make sure your used clothing goes to Anglican Social Service.

A.Y.P.A. NOTES

On March 15th and 16th, eleven members of the Diocesan Council were guests of St. Thomas' A.Y.P.A. at Wainwright. A rousing welcome awaited the visitors at a party on Saturday evening, the games representing an indoor track-meet. On Sunday morning members attended early communion with Rev. R. Boas, celebrant. Breakfast followed. At the morning service Mr. R. Wilkins and Miss E. Shaw were installed as President and Secretary-Treasurer, respectively, by the Council President, Mr. Norman Pickard. The theme of Rev. Boas' sermon was "Enlisting the People of the Church" showing how the activities of the Church enlist from the baby in "Little Helpers" to the adult in the Vestry. A vigorous discussion on "What can a Man Believe" brought forth many views of the young people which had hitherto lain dormant. This discussion

was held at the home of Mrs. McLeod. After the evening service lunch was served at the home of Mrs. Miller and the Edmonton party left for home in high spirits.

Mr. George Alexander and Mr. Howard Reeve will take part in a debate sponsored by the Inter-denominational Young People's Board, results of which will be forthcoming next month.

The Council is co-operating with the Dominion Council in a campaign to raise funds for the Sunday School by Post.

At present there are four prospective delegates for the Dominion Conference to be held at Guelph, the latter part of May. They are Eleanor Hepburn, All Saints'; Betty Brown, All Saints'; Beatrice McMillan, Church of the Good Shepherd and Doris Pallister, St. Mary's.

EDMONTON DIOCESAN BOARD OF W.A.

The Twenty-seventh Annual Meeting was held March 19th, 20th, 21st, in All Saints' Pro-Cathedral and All Saints' Parish Hall. The sessions opened with a Service of Corporate Communion at which more than two hundred delegates and Life Members were present.

Rev. Canon A. M. Trendell was the Celebrant and Preacher, and was assisted by Canon G. P. Gower, Rev. W. H. Hatfield, Rev. J. C. Matthews and Rev. W. M. Nainby.

Canon Trendell took for his text the 24th Verse of the 7th Chapter of St. Matthew, "Therefore whosoever heareth these sayings, and doeth them, I will liken him unto a wise man, which built his house on a Rock."

Canon Trendell said many are looking for a New Order of things to come, God's Kingdom is already here we are not asked to build but are offered a chance to accept it.

As Christians we have erred, and have put Power, Pleasure and Love of Riches before the Love of God. Now we must pay—but Hope, Happiness and Fellowship can be ours if we listen to God, and build our House on a Rock.

Reports given during the sessions by the Secretaries of the different departments were most encouraging. The treasurer's report showed all Pledges paid in full.

Ven. Archdeacon Tackaberry, as Administrator for the Diocese, outlined the needs of the Diocese to the members. It is necessary for the Missionary Apportionment to be paid quarterly in full.

The Diocesan Thankoffering and Board meeting collections were voted to the following: \$50 to the Diocesan Camp, and \$118 divided equally between Social Service, Sisters of St. John the Divine, Sunday School by Post and the Divinity Student Fund.

The E.C.D. Fund went towards paint for the church at Brookdale. An appeal from Ashmont for prayer books was held over, after the suggestion had been made that some churches using the new books might have some old books to spare for such appeals as these.

CHURCH MESSENGER

A resolution was passed that the Board obtain a Book of Remembrance to record the names of faithful members who have passed to higher service. The book to be a memorial to the first Bishop of this Diocese, the late Henry Allan Gray. The money obtained from the placing of these names be given to the Divinity Students' Fund, also a memorial to the late Bishop.

The Life Members voted their contributions toward the purchase of the Book of Remembrance, the Diocesan Home Mission Fund and Prizes for the Juniors.

A very delightful social evening was held on Thursday, under the convenorship of Mrs. H. Gutteridge.

Miss Lillian Thompson spoke briefly to the Social Service Secretary's report, outlining the Community Chest objective, and expressing appreciation for the constant co-operation of the Anglican Church.

Unity and co-operation is the aim of the Council of Social Agencies.

Flowers were sent from the meeting to Bishop Burgett, who is leaving shortly to reside at the Coast, also to several members unable to attend the meetings through illness.

Votes of thanks were offered to all who had helped towards the success of the meetings.

After the singing of the hymn "Oh Master Let Me Walk With Thee," and the National Anthem, Rev. W. Elkin closed the meeting with the Benediction.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

REV. CANON A. M. TRENDALL, Rector

There can be no happier day in the whole Christian Year than Easter Day for its message tells the story of the final triumph of goodness over evil.

Its glorious truth will bring more than a ray of hope to the persecuted and oppressed Christians of Europe and of Asia, and though many may not have the privilege of worshipping in public they will be able to lift up their heads in the knowledge that their redemption draweth nigh.

Humanity today is passing through the travail of Good Friday, for evil is a powerful force and can do terrible things but to all who strive to ally themselves with Jesus Christ there is only one final answer and it is the victory of right over wrong.

As we have tried to conquer the evil in ourselves so shall we be able to share with Christ in his victory and look with confidence to the future.

Our services at All Saints' have been really well attended and there have been times lately when the Church was hardly big enough to provide accommodation for the people. Our Wednesday evenings have also been very encouraging but we could do a great deal better at our daily Noon-Day services.

During the first part of Holy Week we are holding united services with the First Presbyterian Church, McDougall United Church and the First Baptist Church.

On Tuesday night the Congregations are asked to the First Presbyterian Church at 8 p.m. On Wednesday night we will invite the other congregations to join with us in our usual mid-week service here at All Saints' and on Thursday night we will be asked to McDougall United Church.

May we all really strive to Watch and Pray with Christ so that we may be able to share with Him in the joy of His Resurrection.

CHRIST CHURCH

THE REV. CANON G. P. GOWER

I often feel impelled to change a sentence in our Burial Service. It is quite true that "in the midst of life we are in death of whom may we seek for succor but of Thee O Lord?" But there are times when the human soul can stand up to the other thought "In the midst of death we are in life. Whom then shall I fear?" Death and sorrow are all around us in war time, but so also is life, and we can do no better than fortify ourselves with this magnificent truth brought to us in its timely way this Easter.

A Happy Easter to you all.

The A.Y.P.A. have had a series of most interesting meetings this month. Bishop Sovereign was present at one to give a bird's eye view of the enormous task of the Church in the North. Mr. W. R. Evans gave an interesting talk on Christian Ethics in Business. The Rector showed some beautiful slides on Ireland at the Fireside Hour on St. Patrick's Eve. Lenten Self-denial in aid of the S.S.B.P. is the association's objective this year.

* * * *

We are grateful to the committee of ladies of the Women's Guild, under Mrs. C. Kilgour, who spent so much time in Spring cleaning the Sanctuary.

The Easter Flower Tea was held at the home of Mrs. Walter Pitfield, 10214 125th St., on Friday, April 4th.

It has been agreed to ask each member to contribute \$2.00 or two articles of fancy work of the same value in place of the Bazaar effort this year.

* * * *

The members of the Woman's Auxiliary, as usual, gave splendid support to the Annual Convention which was held last month.

The examinations and tests for the J.W.A. were held last Thursday under the supervision of Mrs. Reid. Mrs. Bellamy and Mrs. Hamm have devoted much time to the work of this organization and are to be congratulated on the high standard.

* * * *

The National Day of Prayer was splendidly observed. The church was full and everyone joined in earnest prayer to God for swift and final victory. It may be observed that these days of prayer are not to be considered as spasmodic

rushes to pray in fear. There is every evidence that they are truly corporate expressions of a sober faith in God and in the justice of the cause. These services are always held in a very quiet atmosphere which is most impressive.

* * * *

We were glad to have thirty-five members of the Sunday School Teachers' Association at Holy Communion on March 16th. Breakfast followed and everyone enjoyed the time together.

* * * *

The Rector, as Chaplain, held a Parade Service for the 2nd Battn. Edmonton Regiment at the Prince of Wales Armouries on Sunday, March 30th. Hon. Capt. the Rev. Canon C. F. A. Clough assisted.

The address was based on Psalm XVIII, verse 32, "It is God, that girdeth me with strength of war and maketh my way perfect."

HOLY TRINITY

THE REV. CANON G. G. REYNOLDS

On Sunday, March 23rd, our Services were in keeping with the Empire Day of Prayer. Our Rector has asked his parishioners to note: "The greatest act of loyalty and service open to us is to attend these Services and pray to God for victory." There was not an empty seat to be seen at our 11.00 a.m. Service, when we were privileged to have the Rt. Rev. A. H. Sovereign, Bishop of Athabasca, as our Preacher.

The latest report we have is that our Rector, the Rev. Canon G. G. Reynolds, continues to show a little improvement each day and is gradually getting a little stronger.

In the meantime, his assistant, the Rev. A. H. Scott, is in the Vestry each week day with the exception of Saturday, from 10.30 to 12.30 noon, and will be very glad to meet anybody who may wish to see him. The Rev. Scott is also in charge of Confirmation Classes which are now being held each Sunday in the Vestry at 3.00 p.m. Our Wednesday Evening Lenten Services continue to be very well attended.

Choir

The Choir is very busy rehearsing a sacred Cantata "Olivet to Calvary" to be presented in the evening on Palm Sunday.

Thursday evenings too, we are very busy with the Concert Programme, but more of this later. We have had extra practices held at different homes. Last week we were entertained at Mrs. C. Manahan's home, and next week we are invited to the home of Mrs. R. Molloy. After practicing earnestly for a few hours, our kind hostess serves refreshments.

Young Wives Fellowship

The members of the Young Wives Fellowship held a Telephone Whist Party recently, which proved to be very successful. Prizes given were in the form of War Savings Stamps.

The members have been busy knitting baby jackets and making patchwork crib blankets for the Social Service Headquarters.

Miss Leadley of the Victorian Order of Nurses spoke to us on Home Nursing, and we are looking forward to having her speak to us again.

Holy Trinity Chancel Guild

During the first week of this month we were sorry to hear of the accident of our President, Mrs. Rose Casper, who is now a patient in the Misericordia Hospital. We all send our very sincerest wishes for a complete recovery.

On the first of this month Mrs. Payne, one of our faithful workers, was called to Higher Service. At this time, we all send our loving sympathy to the Misses Winifred and Dorothy Payne.

Parish Guild

Mrs. G. F. Bruce will give a lecture on "Customs of Korea," under the auspices of Holy Trinity Parish Guild, Tuesday, at 3.00 p.m., in the basement of the church. Tea will be served.

W.A.

Activities of the W.A. for past month, included a Picture Show and short Play in the Parish Hall on March 14th. The films were quite interesting, showing the beauties of Niagara in blossom time, and the Salmon industry in B.C., also a comic for the children. The Play entitled "Statistically Yours" was put on by some members of the 'Seona Community League, and was quite enjoyable. The ladies sold home-made candy, which brought in a little extra.

Last week was taken up with the Diocesan Annual Meetings, which was attended by quite a number from our Branch. Mrs. Chamberlain was re-elected as President, and our Treasurer, Mrs. Manahan, was returned as Second Vice-President. The delegates are giving their reports at Tuesday's meeting (25th).

ST. FAITH'S

THE REV. W. M. NAINBY

The Lenten season is drawing to a close, and soon we shall be rejoicing in the Easter message of "Christ is Risen." At our mid-week Lenten services we have been refreshing our memories of the story of Jesus from Palm Sunday to the Crucifixion, and this should help us to appreciate more fully the significance of Good Friday and Easter Day.

On Good Friday we hope to have a Children's Service at 10 a.m., and the Three-Hour Service of devotion will be conducted by the Rector.

The first three months of the year have seen a marked increase in attendance, and the response to the request for more support for the Evening Service has been most encouraging. We appreciate the visits of Archdeacon Tackaberry and the Rev. A. Love during the month of March.

Social events have been curtailed because of the Lenten Season, but the St. Patrick's Tea, sponsored by the Senior W.A. was very well attended. In addition to the Tea held at the home of Mrs. A. Potter, and arranged by the Evening Group, was also well patronized.

The Men's Guild have also been most active, and our thanks go to Messrs. Cleveley, Cooper, Currey, Furby, Mann, Thompson and Tout for the re-decorating of the Parish Hall, and the painting done in the church.

Some Thoughts on Peace

IV.—PEACE AND PREPARATION FOR WAR

By Rev. Ebenezer Scott, M.A., B.D.

"If you wish for peace, prepare for war." This is another epigram, like "Peace with Honour," which has a certain attractiveness about it. It has the spice of paradox; it is surely a masterpiece of paradox to dress up peace itself in the shining armour of war. At the present time especially, we are strongly predisposed to see force in the argument, when we find ourselves in a fever of preparation for war while the war is raging around us, because we had not been sufficiently prepared for it beforehand.

Still, there is a counter-proposition. A state of continual preparation for war, it is argued, of itself leads to war. This has also a great deal to say for itself. It seems only logical that when men devote themselves to any pursuit whatever, they are glad of the opportunity to put their proficiency to the test. "The rat-catcher," as Sydney Smith said, "seizes with delight on his rat." One of the best caricatures published during the last war was that of "Death and the Armament-maker." The gaunt figure of Death is in the act of whispering in the ear of the sleek, rotund Armament-maker, "you and I are making a good thing out of this!" Major Barbara, of George Bernard Shaw's play, leaves the Salvation Army, when a huge subscription from a millionaire armament-maker is announced, to be greeted by loud cries of "Hallelujah" and "Praise the Lord." Immense preparations for war create a war-like atmosphere. We come back to our Shakespeare who has the right word for everything:

"How oft the sight of means to do ill deeds
Make ill deeds done."

It is, on the whole, to our credit that we British begin all our wars badly, and for this very reason, that we are not sufficiently prepared when they come. It proves that we are not essentially a warlike people. It needs the impetus of the war itself, it needs even the lesson of some defeats, to make us win the last battle and gain the victory.

Both sides of the argument can make out a plausible case. If you wish to prevent crime, the law must be furnished with the power to meet it. Our Lord's injunction to resist not evil was directed against personal retaliation; it is altogether unwarrantable to apply his words to criminal procedure; and war, of some sort, is justifiable as being criminal procedure on the largest scale.

Yet it is undeniable, on the other hand, that a people steeped in militarism will be prepared, not only to meet war when it comes, but to provoke it before it comes. The Germans are a living proof of the counter-argument.

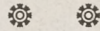
The point at issue is, after all, not one of logic, but of degree. Our criminal laws and modes of punishment have been gradually scald down. The frequent hangings for petty thefts which took place until comparatively recent times, serve now only to excite a horrified amusement. Even if war should remain for a long time to come, the last resort to force necessary to preserve the peace of the world, it should not be impossible in the meanwhile to keep that force in its proper place and regulate it with reason and moderation.

Thomas Hobbes, in the seventeenth century, based his whole ethical and political system on the thesis that "the state of nature is a state of war" In the name of the Christian Gospel, we contest this statement. Christianity, even while it speaks of man's present "sinful state," does not assert that, in its first principles the state of man is purely a state of sin. Rather, it teaches that there is a divine essence in human nature, something in man which is able to respond to the appealing love of God in Christ. We have seen the

paradox of peace and war running through all history. The Christian Gospel is itself a sublime paradox. It contains the twofold thought of sin and redemption. While facing the terrible fact of sin, it recognizes in the human soul the capacity of full salvation.

We shall never be able to dispense with force, to combat the sin and evil of the world. But, as Sir Norman Angell rightly points out, police forces do not fight with one another. If a gang of thieves is known to be at work in different cities, or even in different countries, the police everywhere combine to stamp out the common menace. Why should not the military forces of all the countries do the same?

Modern warfare makes all nations one. It may yet lead, in God's mysterious providence, to make them one in peace and harmony. The British Commonwealth of Nations is fighting the world's war. As it is now preparing, with its full strength, for the war and for the victory, it may be preparing for the world's Commonwealth of Nations which will secure universal peace.



Comments Original and Otherwise

"Curate"

THE APPROPRIATION OF RED ENVELOPE MONEY

More than once I have tried to call attention to the fact that when the M.S.C.C. was organized and for some years following, its income came from designated subscriptions. When the duplex envelope of weekly giving was adopted, M.S.C.C. agreed to forego its annual appeal for subscriptions on the understanding that it would receive its proportion of the money contributed in the red side of the envelope. The contributors were told that that was what would be done, and made their weekly contributions on that understanding. Unfortunately, that understanding has not always been carried out. I have before me the annual statement of a city congregation in the East. That statement shows that the total receipts from the red half of the envelope amounted to \$1,160.91. From that total

M.S.C.C. received nothing.

G.B.R.E. received nothing.

C.S.S. received nothing.

The plain fact is that this method by which people make undesignated subscriptions, leaving it to parishes and dioceses to appropriate the money so contributed has had, both in parishes and in dioceses, some most unfortunate consequences. There is criticism, dissatisfaction and comparison making from Halifax to Vancouver. In some cases this already has assumed serious form. The sooner we get back to some form of designated subscription for extra diocesan funds, the better. The consequences that have resulted from this effort at Amalgamation should be a warning to those who are advocating amalgamation on a very much bigger scale.

WHY MISSIONS IN WAR TIME?

That is the title of a most excellent little pamphlet just issued by the M.S.C.C. Board of Management. The material was prepared by the Bishop of Athabasca. There is not, I suppose, any diocese in Canada that is more dependent upon financial assistance from outside

than the diocese over which he presides, but that has not caused him to take a narrow view of the work which the Church is called to do. "Missions in Western Canada," says the Bishop, "which care for the settlers on the frontier lines of agriculture, missions to our Indian wards and to the Eskimo, missions to China and Japan—these are all one. Moreover, no longer do we think of superior peoples sending missionaries to poor benighted heathen. Aklavik and Montreal, Kaifeng and Toronto, Nagoya and Winnipeg, Palampur and Vancouver—all are integral parts of the one Church, differing according to locality, but one in communion and fellowship—one in Christ Jesus our Lord."

That is the truth that should find emphatic expression in all our missionary pamphlets and missionary addresses. When we stress the needs of the Church in Canada—and they need to be emphasized—we ought also to tell our people about the difficulties of the daughter churches in China, Japan and India. The same applies to the work among the Eskimo and Indians. In each case the work was initiated under the leadership of great missionary Christians. May God give us grace worthily to follow in their train.

CLERICAL LEADERSHIP

Speaking at a Missionary Conference recently held in Toronto, the Rev. G. N. Euston expressed the opinion that in the matter of missionary endeavour, the key person was the pastor. First he must be convinced that the broad outlook of the Church is his concern, and the first concern in his Church. He is ordained not as a pastor of a little centre, but as a minister of the whole Church of God, and he must be set on fire with that idea. And the man who is set on fire with that idea will soon set his people on fire with the same idea. Unfortunately, the opposite is true also. The clergyman who is not set on fire with that idea, who is parochially minded rather than missionary minded, can kill in a very short time the missionary spirit of any congregation.

(Continued on page 6)

“This England”

This is an attempt to pay a tiny tribute to the people of England. You remember Disraeli's famous remark to Queen Victoria when she had rebuked him for something he had said and had haughtily reminded him of who she was, in the words: “I am the Queen of England”. And he replied: “And I, Madam, am the people of England”. . . . I pay a tribute to that known yet unknown quantity, that amazing constituency — the people of England. Not because of their gallantry, heroism, sacrifice, ability to “take it”, and the like. No. All that goes without saying. The tribute I want to pay is different. It's a tribute to their ability to know the things that matter most; to their power of perspective; to their refusal to be stampeded; to their common sense in not missing the wood for the trees. . . . What does all that mean? I'll tell you. And I'll give it to you first in a letter from Lord Halifax, and second in a leading article from the London Times.

Last Summer, when things were at their blackest, Dr. William Paton, Secretary of the International Missionary Council, wrote the Foreign Secretary, saying that some of those who regularly supported the work of foreign missions were in doubt as to whether it was right, in time of war, to send money out of the country for such a purpose, and asking whether, in his opinion, war charities and war work ought to take precedence over everything else. Here is Lord Halifax's reply:

“Action already taken . . . has shown the desire of the British Government that the services rendered by Christian Missions should continue. I am myself quite clear that the support of foreign missionary work in time of war is an essential part of the Church's witness. I should much regret if the responsibility which Christian people rightly feel towards the special needs and charities that press upon us in war-time should lead them to desert this permanent and universal Christian obligation.”

With which I should like to couple another great sentence of his on this subject, better known perhaps, from an open letter:

“If we ignored the obligations of fellowship with those young Churches overseas, we should surely be playing truant from a school where we can best learn many of the secrets essential to the building of the better world of our desires.”

And have they? No! From Society after Society in England comes word of steady giving and in many cases of increased receipts.

But before I quote some of those, let us hear from a leading article in the London Times—the mouthpiece of the nation—on the same general topic:

“In the face of all financial and other difficulties, the native Churches must be maintained. They are continually subject to attack, and the help for which they look cannot be withdrawn for a time and afterwards renewed, because during the interval they would have been weakened irreparably. The events of the last few years have shown beyond doubt that efforts to secure human brotherhood and lasting peace can succeed only if they have some spiritual basis, and such a basis Christianity alone seems to provide. In being asked to give the missionary societies and the local Churches the funds necessary to fulfil their obligations, Christian people are being asked to take an active share in safeguarding their own religion and thus in planning for the future liberty and happiness of mankind.”

And are they? Listen:

From the General Secretary of a great Missionary Society in October:

“You will be glad to know that the funds of the Society at the end of the first six months of our financial year show a marked increase on this time last year.”

From the Secretary of another Society in December:

“I should like to say that, in spite of the bombing of London, the height of the income tax and many other difficulties, with which all of us in the Old Country have to contend to-day, our annual income stands considerably higher than it did on the corresponding date in 1939. We hope to maintain this satisfactory state of things up to the close of our financial year.”

Surely, in the face of that, our task is clear. It is to release that money given through blood and tears; to let those increased Missionary givings go where they're needed most: to the far corners of the world, to help uphold the world front in the cause of Christianity. It will all be needed, and more. Think of the Missionary work at a standstill all over the world to-day because so many of the Protestant nations of Europe are under the heel of the usurper. Think of it particularly within the Empire, in Africa and India. Here's our chance to make a real contribution to the whole cause. Let the money go where it's needed as we do our own job increasingly here. Let us put first things first also. Let's do our share. Let's give more than we take. Let's put in, instead of taking out. No alibis—income tax or no income tax. Take a leaf out of England's book. Let us rise to this challenge here in Canada, we Christian people, as, in the words of the Times, we, in common with all others, "are now being asked to take an active share in safeguarding our own religion and thus in planning for the future liberty and happiness of mankind."

So hats off to England for again giving us a great lead. With such a spirit there can be no end save victory. And with such a lead we cannot but follow. I believe we'll do it and overdo it—"from the one sea to the other".

—*The Bishop of Calgary.*



Comments Original and Otherwise

(Continued from page 4)

A MISSIONARY DEPUTATION FORTY-SEVEN YEARS AGO

In the year 1893 I was rector of a city congregation. In the Autumn of that year I received a letter telling me that a C.M.S. Missionary, the Rev. R. W. Stewart, from China, was available for Sunday, 5th of November, and that he could stay over for a week night missionary

meeting if that was desired. I at once arranged that he should address two congregations on Sunday. The matter of missionary meeting I brought up at a gathering of the local clergy. Everyone present discouraged the idea. The response was unanimous that the Church in Canada had more than enough to do at home. There is a rather familiar sound about that statement. Personally I had not the faith or courage to undertake a missionary meeting on my own account. Robert Stewart and his wife arrived on Saturday. I explained the situation to him. As well as yesterday I remember his reply. "My dear brother, I won't be the least disappointed if there are not the people present. I wonder if on that understanding you would be willing to announce a meeting for Monday evening." Of course, I agreed and made the announcement, not only for a general meeting on Monday evening, but also one in the afternoon for women to be addressed by Mrs. Stewart. At this latter meeting there were about 200 women present. In the evening there were more than 500, people crowding in until there was no longer standing room. The laity it seems were more interested than the clergy.

In their journey across Canada the Stewarts spoke in all our principal cities, and passed on to their work in China. In those days conditions in China were very unsettled, and in less than twelve months Mr. and Mrs. Stewart and some of their children were brutally murdered.

That was 47 years ago, but my memory is that interest in work overseas so far as Canada is concerned, dates very largely from that visit of Robert Stewart and his wife. It was shortly after, or about that time, that the Wycliffe College Missionary Society was organized for work in Japan. Later on, this society was amalgamated with the English Church Missionary Society and became the Canadian Church Missionary Society. When in 1896 the official body, M.S.C.C., was created, the work in Japan carried on by that Society was taken over by the



Rev. R. W. Stewart, Mrs. Stewart
and Mrs. Ahok

official body, but the Canadian Church Missionary Society was continued in skeleton form and given the right to elect four members of the Candidates' Committee.

At the time we all thought that the idea of an official society, on which every diocese should have its representation, was a great improvement, as compared with the English method, whereby the missionary work of the Church is largely carried on by two great voluntary organizations, the S.P.G. and the C.M.S. There is, however, this to be said for the voluntary system of organization. That method is at least a guarantee that the missionary work of the Church will be in the hands of missionary-minded people. What I fear about the proposed amalgamation of the three Boards of General Synod is, that that essential condition for aggressive missionary work will be lost sight of. Missionary work can only be carried on aggressively by missionary-minded people. The Woman's Auxiliary is an outstanding proof of that statement.

HATS OFF TO MR. WILKIE

Most people, I think, will agree that not in this generation have we seen a finer example of loyal statesmanship than that exhibited by Mr. Wendell Wilkie, since the Presidential election in the United States. His firmness in the right, as God gave him to see the right, has made a deep impression upon everyone who takes an interest in world affairs. As Republican candidate, there was the obvious temptation to attack the President on the ground that he was driving America into war. Mr. Wilkie was too big a man to adopt such tactics, and has put his influence wholeheartedly behind the President.

Speaking to a gathering of the Republican party in New York, he reminded his hearers that the party was originally founded to preserve freedom. "And if we will but remember that, we cannot fail. But if we become like the Whig Party—merely the party of negation, merely the party of opposition, merely those who find fault, and who in one of the critical moments of history, can find nothing nobler to do than compromise, this great party will pass from the scene." Then added Mr. Wilkie:

"I am here to speak to you to-night, to challenge you to a higher destiny than the destiny of compromise and negation and failure and death.

"Here we are, at this moment, in this peaceful ballroom, untouched, happy, gay, buoyant, little troubled—and yet within a distance that I recently travelled by a roundabout way, within three days, bombs were dropping, destroying cities lived in by free men, free men like us.

"Yet some men rise and say 'that is no trouble of ours. Let us preserve America alone!'"

And Mr. Wilkie comes from the realm of big business, that is being subjected to so much criticism these days. Well, I don't care where he comes from. And I repeat, "Hats off to Mr. Wilkie."

L. A. HAMILTON

The Church of England in Canada has enjoyed the co-operation of many very outstanding and devoted men. One of these was L. A. Hamilton, for many years treasurer of General Synod, who recently passed away. Blake, Hoyles, Worrell, and Hamilton were a great quartet. The missionary spirit of the Church thirty-five or forty years ago, was largely due to their evangelistic zeal and devotion. When Mr. Hamilton went with Canon Gould to visit the daughter Churches in Japan, China and India, he went entirely at his own expense.

WE CAN PRAY

That is the title of a pamphlet of 64 pages issued by the Forward Movement Commission of the Church in the United States for the very moderate price of 15 cents. The purpose of the pamphlet is to set forth helps and methods for those who would do the work of prayer. The several subjects dealt with are: (1) Times and places for prayer; (2) Materials for prayer; (3) Different kinds of prayer; (4) Encouragements to prayer.

The suggestions are made in the hope that they will be discussed in parish groups, and a list of books, mostly inexpensive, is included in each chapter, from which group members may make their selections.

My impression of the pamphlet is that it is one of the most useful and helpful things of its kind that I have yet come across. The most urgent matter in our parishes to-day is the creation of small groups for study, fellowship, and evangelistic effort. "We Can Pray" offers great possibilities in this connection.

THE LIVING MESSAGE

That is the title of the excellent monthly missionary magazine published by the Woman's Auxiliary. While its primary purpose is to supply missionary information for the women of the Church, I cannot help wishing that it were read by the men of the Church also, and that the men could be moved to take the same interest in the evangelistic work of the Church, as is manifested by the members of the Woman's Auxiliary.

Here are two items of interest from the February Living Message. The Rev. R. W. Wenham, missionary in charge at Fort Chimo, reports that he had a class of 24 Eskimo and 48 Indians to present to the Bishop of the Arctic for Confirmation. I commend this announcement to the consideration of those who think we are spending too much money on work among the Eskimo and Indians.

The other item is the statement that the Woman's Auxiliary of the Cathedral Church in the diocese of Cariboo has adopted the plan of direct giving in the place of teas, bazaars, etc., during the year 1940, with the result that receipts for that year were substantially increased over the year previous.

(Continued on page 12)

One Hundred Years Ago

Munificence of S.P.G. to Canada: The Bishop of Montreal to the S.P.G., Marchmont, Quebec, 7 Apr., 1840: It is with great thankfulness that I receive the assurance of the munificent purposes of the Board respecting the purchases of land for the endowment and erection of Churches and Parsonage Houses. . . . I beg to bring under the Board's notice two proposals . . . one relates to a property in the township of Stoneham within the charge of Rev. H. D. Sewell and the other to a property at Bellair in the rear of the parish of Point Levi. In carrying into effect this great object . . . I propose to associate with myself some of the clergy, together with some lay gentlemen. (The **Church Society** was formed by the Bishop for this and other objects in 1842). I express my acknowledgment . . . that means are provided by the Society to supply the urgent wants. . . . Men cannot be found for the work. Applications still pour in upon me . . . from Riviere du Loup, from St. Martins, Montreal Island, from Wakefield, Montreal District.

From Brome, I have had a petition, signed by the inhabitants, for the establishment of a clergyman, as well as a letter from Rev. Wm. Bond of Russell-town Flats, Travelling Missionary of Brome Township and Col. Knowlton, formerly M.L.C., referring to same plans.

Tingwick and Shipton: Rev. R. Lonsdell of Kingsey, visited a settlement near Wotton. . . . the people, though living far in the thick forest without a road, have subscribed \$120 towards erection of a church.

Iberville: Major Christie of Montreal is erecting a stone church at Christieville, near St. John, a parsonage, school rooms, and residence for master and mistress. He will support two clergymen to labour within this tract, including Henryville, if the S.P.G. will allow £100 a year.

Three Rivers Theological Institution. I have three students (Chas. Forest, John E. F. Simpson and Theo. Bourne) at Three Rivers to read with the Rev. Mr. Wood—all pious, promising youths. Of one . . . his relish of spiritual things is sometimes united with frothy conceit. . . . I have thus paved the way for the Theological Institution. . . . It may be of immense benefit to this diocese. I purpose writing to S.P.C.K. on this subject and sending Rev. H. D. Sewell home on this mission.

Frampton's Education Scheme: I solicit the Board's favourable consideration of the plan of the Rev. R. Knight for the education of children of the settlers. Both Mr. and Mrs. Knight are doing so much out of their moderate means for their mission.

Sherbrooke's Growing Importance: The Rev. Lucius Doolittle of Lennoxville asks aid towards the erection of two new churches within his limits. Sherbrooke should be made a distinct mission. It is a growing village where jail and court-houses are established and functionaries reside, where are the headquarters of the E. T. Land Co. and the focus of business and enterprise.

Statistics of Episcopal Tour: I have completed my circuit for the second time having held 52 confirmations, travelled nearly 3,000 miles. Largest confirmation (172) was at Quebec; in any country mission, 91.

Sorel: There is a kind of crises in church affairs, which makes it important to provide for the population. I recommend a grant for the new church and parsonage, which Mr. Anderson has in view.

Land Endowments: Both Mr. and Mrs. Doolittle and Mr. and Mrs. Knight have offered endowments of land to the church.

(S.P.G. Letters.)

Elimination of Bishops from Legislature: The Act of Union of the Provinces of U.C. and L.C. proclaimed on 10 Feb., 1891, happily eliminated bishops from the Legislature, not on that ground, but on the realization that opponents of the Church in U.C., in alliance with French-Canadian Roman Catholics, might be able to compass its financial ruin. Bishop Strachan caused his dissent from the passing of the measure to be recorded in the journals of the Legislature.

His prevision of financial ruin was to a large extent fulfilled in 1854, when the church's landed endowments were taken from her.—(From the late A. H. Young's historical writings in "Canadian Churchman".)

Toronto University: The President and Council of King's College, Toronto, to the Rt. Hon. Charles, Baron Sydenham, Governor-General of British North America, urging the early opening of the institution. April 14, 1841.

Pakenham: Bishop Strachan to the Rev. E. J. Boswell, Carleton Place, 26 Apr., 1841. He has appointed the Rev. Hannibal Mulkins to Pakenham and Fitzroy Harbour. . . . He may draw on him for the churches in Lanark (for which he offered £25 to Mr. Harris, that it may be completed) and in Ramsay. In a letter to the Rev. E. Denroche of **Brockville** he regrets the departure of the Rev. H. Caswell from the diocese. In a letter to the Rev. R. Cartwright, he discussed the proposed **second church for Kingston**, advising him as to necessary memorial. He wrote to Rev. E. D. Blake about the appeal for the church at Adelaide and for one at **Katesville**.

Sarnia: Bishop of Toronto to Messrs. J. M. Keating and F. Talfourd of Sutherland's Ferry, River St. Clair, notifying them of the appointment of the Rev. Alexander Pyne to Sarnia and Moore. 28 Apr., 1841. (Strachan Letters in Ont. Archives.)

Rev. F. L. Osler's Journal: (The Third Report of the Upper Canada Clergy Society contained extracts of this Journal for March-April, describing visits to Adjala. Mono, West Guillemburg, Mulmer.) Having completed my appointment for the week and scarcely having felt warm from leaving home up to that time, I determined to set out for Tecumseh and reached home at midnight, 27 below zero. I would not

have ventured out in such bad weather, but the appointments had to be made . . . and I dread breaking an appointment. Next Monday I left home for Bolton's Mills, Albion, and proceeded to home of Mr. T. Duke, who instructs children in the Catechism. A R.C. promised to give land for a church and to support a clergyman of the Church of England. I waited on the Bishops at Toronto and was happy to receive his Lordship's promise that two clergymen to assist in ministering to those destitute townships which have no one but myself to look after them. . . . Apr. 5th. Was quite exhausted. I need a little rest. . . . So much requires to be done, were it possible to rest my body, my mind would reproach me for neglect of duty. May the Lord of His infinite mercy raise up faithful labourers! "The Church", 24 Apr., 1841.

St. George's Church, Toronto: The Committee for the building of the Episcopal Church of St. George intend, as soon as sufficient funds shall be raised, to proceed to the erection of a church on the N.E. corner of the block belonging to Andrew Mercer, Esq., on King St., opposite the hospital, which that gentleman has agreed to vest in the Bishop of Toronto, the Vice-Chancellor, and Hon. J. H. Dunn as Trustees. Of the population of the city, about 6,000 belong to the Episcopal Communion, of whom 1,500 only can be accommodated at St. James', thus leaving 4,000 of their brethren virtually excluded from participation in the rites of the Church. . . . The Committee have adopted the plan proposed by Mr. Young, the Architect, which a builder has offered to execute for £3,500. This amount the Committee propose to raise by donations and 150 shares of £25 each, for which interest not exceeding 6% will be payable out of pew-rents, after defraying the Minister's stipend. H. J. Grasett, Chairman; Robt. S. Jameson, F. T. Billings (Treas.), H. Boys, Henry Rowsell. Dated—Rectory, Toronto, 22 Oct., 1840. (The Church, 30 Jan., 1841.)

Note.—A list of the first 30 subscribers to the stock and the first 10 donors to the fund was published in The Church on 30 Jan., 1841. One quarter of the stock was called in April, but an insufficient sum was subscribed and the erection of the Church did not take place till a few years later.

English Help to Canada: The sum spent on the Canadian Church by the Soc. for the Promotion of Christian knowledge during the 19th century was \$600,000.00 (not £600,000.00 as printed by error in March issue).



EXTRACT FROM LETTER

"In concluding, please accept my sincere apologies for such a long delay in attending to these accounts.

"Thanking you for your admirable patience and forbearance and assuring you once more of the excellency of your consistent good services which have never yet let me down.

I remain,

Yours sincerely,

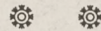
.....Sask.

Fathers and Heretics, Six Studies in Dogmatic Faith, Prologue and Epilogue, being the Brampton Lectures for 1940. G. L. Prestige, D.D. (General Board of Religious Education, Toronto), p. 403. \$3.75.

Brampton Lectures have varied a great deal in quality but we can safely say that with Dr. Prestige they have returned to the grand manner, and yet he has maintained a popular method of presentation not always achieved in serious theological writing.

The first lecture deals with Tradition, or the Scriptural Basis of Theology, showing that the writers of the New Testament and the early Fathers alike believed that they were handing on the tradition once for all delivered to the Saints. The next six lectures centre around great names of the first four centuries; not necessarily the greatest names, for Lecture II centres about the person of Pope Callistus, who was neither great nor distinguished, but who nevertheless made a very necessary contribution to the Church's faith in the Divine Saviour. Dr. Prestige feels happier in his third lecture when he deals with the claims of the Religious Intelligence and discourses on the great Alexandrian scholar Origen. But he rises to his greatest height in dealing with the Alexandrian Athanasius in his fourth lecture on the unity of God. This is the best and the most closely woven of the eight lectures, perhaps because Athanasius of all the Greeks seems to be the most agreeable to the Anglican method of thinking. Lectures V and VI take their titles from the two great Heresiarchs, Apollinaris, and Nestorius. Both are treated with sympathy, for both were attempting an honest solution to a real problem. But Nestorius is not only treated sympathetically; the lecture on Redeemed Humanity shows that Nestorius's thinking was far removed from the heresy to which his name was attached. In the seventh lecture on One Lord, one Faith, one Baptism, centring around the name of Cyril we come into the Catholic synthesis. The last lecture is an epilogue on Devotion to the Sacred Humanity.

The series of lectures should have a wide circulation because of profound learning coupled with a very readable style.



A GENEROUS TRIBUTE

At the recent General Convention of the Episcopal Church, it was decided to accept membership in the Federal Council of the Churches of Christ in America. Delegates were welcomed at a meeting of the Council last December in Atlantic City. In doing so, the President of the Council, Dr. Buttrick, a Presbyterian, spoke as follows:

"The Episcopal Church by its sense of historical continuity, by its age-long witness in reverence and worship, by its proven power to keep Christian liberty in firm bonds of Christian unity, and by its never surrendered hope for the ultimate full unity of the Church of Christ in the earth, has gifts to bring our Council which are beyond compute."



APRIL

3. Richard, Bishop of Chichester, 1253.

4. Ambrose, Bishop of Milan, Doctor, 397.

6. SIXTH SUNDAY IN LENT.

PALM SUNDAY.

7. Monday before Easter.

8. Tuesday before Easter.

9. Wednesday before Easter.

10. Thursday before Easter.

11. **Good Friday.**

12. Easter Even.

13. **Easter Day.**

14. **Monday in Easter Week.**

15. **Tuesday in Easter Week.**

16. Alphege, Archbishop and Martyr (Canterbury), 1012.

20. FIRST SUNDAY AFTER EASTER.

21. Anselm, Archbishop (Canterbury), 1109.

23. St. George, Martyr, Circa 303.

25. **St. Mark, Evangelist and Martyr.**

27. SECOND SUNDAY AFTER EASTER.

SCATTERED LAMBS

A true picture of some of our scattered homes in Canada would show us children and parents interested in Picture Cards, Child's Own, Institute Leaflets, Young Soldiers and The Adventurers. Around the kitchen table they gather in the evenings to study these publications and to do the written work which they return to their respective diocesan headquarters. No doubt they often wish they could send some money to the secretaries to help to pay for the papers. "When we sell this year's crop, we will send some." Alas! There is generally some other pressing need.

These young people growing up in the open country are certain to make a great contribution to the future of our Dominion. Christian literature should be available in abundance to lay a sound foundation for their promising lives and to establish them against the attempts of enthusiastic organizations which may have a doubtful or dangerous influence. Now when some of these have been banned by the Government and rightly so, is the time for our Church to put its best effort into seeing that every child in Canada has some opportunity of learning the true faith. The best method yet devised for our scattered people is "The Sunday School By Post".

There are about fifty thousand enrolled in the Sunday School By Post in the various dioceses. The cost of the publications for each child is about fifty cents a year. Then there is the postage and the expenses of the various centres. The parents make contributions towards the cost, but these cannot be very great. The dioceses, even if they set aside some of their block grants for this purpose, as they should, cannot be expected to meet the entire

cost of this great task. In the past, some money has come from England to certain dioceses through societies and Miss Hasel of Caravan fame. The Editorial Department of the General Board of Religious Education gave \$3,494.43 in 1940, and \$3,761.81 in 1939, in addition to a discount on all supplies. The Board itself gave \$716.35 in 1940 and \$830.00 in 1939. The Dominion Board of the Woman's Auxiliary gave \$1,012.96 in 1940 and \$1,186.30 in 1939. These are fairly creditable gifts. Now the A.Y.P.A. are campaigning for funds for this work. If they are as successful with it as they have been with their hospital beds for the Newnham Cottage Hospital at Moose Factory, their engine for the "Western Hope Mission Boat" of the Massett Inlet Mission in the Diocese of Caledonia and the war ambulances, many diocesan officials will be thankful and the good work will go on. There is every hope that they will reach their objective, but even then there will be need for more help if our Church is to shepherd faithfully the scattered lambs.



AT CHURCH HOUSE

We are missing one of our happy family—Margaret Winnifred Irwin, who, with her sister, Mrs. Boyle, was killed in an accident on Monday, March 3rd. Though "Winnie" has been a member of our family for a short time as years of service are counted in the Editorial and Supplies Departments, she was the stenographer for the Supplies Mail Order Section for three years. In that time she endeared herself to all the workers at Church House by her readiness to co-operate in every way, her constant good nature and her sterling qualities of character. She will be missed also from the Choir of St. Alban's Church, the Sunday School, the A.Y.P.A. and other Church activities and especially by her parents, whom she loved so dearly and to whom we all extend our sincerest sympathy.

"We bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear."



EAST ASIA CHRISTIAN NEWS SERIES

The father of a family says, "We used to have plenty of property, my business was prosperous, we felt the gods were good to us, and we were satisfied. But during these two years we have seen all these things lost by our friends and we ourselves have lost the things we used to depend upon. We began to see our Christian friends had something that we did not have. There seemed to be an assurance and faith in God's love and guidance that helped them meet these hard times. We also are beginning to feel the wonderful joy and peace of Christian fellowship that is ours as we learn to understand more about Jesus and to trust Him." What a perfect picture of how the Christian gospel works.

—From Stories of Evangelism in China,
by Frank R. Millican,
Christian Literature Society, Shanghai.



One Communion and Fellowship

The Fifth Sunday in Lent

"But Daniel purposed in his heart that he would not defile himself with a portion of the king's meat, nor with the wine which he drank."—Daniel 1-8.

If anyone desiring to lead a godly life, would learn how to overcome the flesh, let them study carefully the story of Daniel. In him we see a young man, inexperienced in the ways of the world, removed at an early age from home and home influence, and in the midst of ungodliness, exposed to temptation of the most formidable character. At first he is tempted to eat of the dainties from the royal table that, being thus nourished for three years, he might stand before the king. Naturally the flesh would urge him to consent with a view to court favour and worldly advancement. But the law of his God forbade all such indulgence, and Daniel purposed in his heart—he took the pledge, in fact—"that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Later on, to give another instance, when his enemies had persuaded the king to publish the edict forbidding prayer to God or man, but to himself for thirty days, Daniel was equally firm. Naturally the flesh would shrink from the terrors of the lions' den; but allegiance to heaven called for the continued exercise of prayer, and sooner than give up communion with his God, Daniel would face the terrors of death.

But how was he enabled to act in this way? How did he prove superior to the temptations of the flesh? This is the great spiritual foe which works within a man, to draw his heart away from God, and make him do what is faithless and wrong. The world is the great power which lies without us and around us, and all its attractions and pleasures and beguilements does the prince of this world bring to bear upon the flesh within, and thus he leads unstable souls to ruin. It is through the flesh that so many young men are led astray. How was it that Daniel was enabled to triumph?

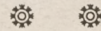
Well, at the outset, he began with a good resolution. He purposed in his heart that he would not defile himself. This is the only way in which we can establish principle. We must bear in mind our covenant relationship with God, and start with a full determination to do what is pleasing in His sight. "O God, my heart is fixed." This should be the language of all His people.

But a good resolution

is not in itself sufficient, it is not all that is required. Experience shows us every day how quickly resolutions are made, and how speedily they are broken. We need to have them confirmed by grace and power from on high. And this was what Daniel did. Though one of the busiest men of the day, he was regular and constant in prayer. Nothing would make him give up his communion with God.

His careful study of the Scriptures, also, was another secret of his success. This comes out at the beginning of the ninth chapter, where we find that he made himself acquainted with God's purposes and promises by diligently reading the Book of Jeremiah. This is absolutely necessary to overcome temptations. We must know the will of God. "Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart."

Purpose, Prayer, Promise, therefore, were the threefold secret of Daniel's victory over the flesh.



THE BETRAYAL!

I see Thee, Lord, within the upper room
Alone with those whom Thou hast called Thy friends,

Thy soul is sad and overcast with gloom,
For lo! to-night a sacred friendship ends!

I see the twelve, who long with Thee have been
In sweet companionship all through the days,
I hear Thy words to them, "Now are ye clean,
But yet not all, for one of you betrays!"

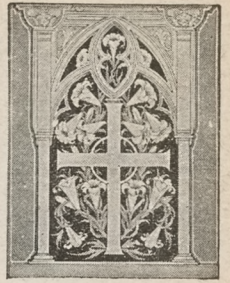
I see alarm in each disciple's face,
I look at Thee and see Thy tear-dimmed eye,
That one of these, Thine own, should fall from grace,
With troubled soul, each asks, "Lord, is it I?"

I see Thee break the bread and bless the wine
An everlasting sacrament to be,
'I give thee here the Blood and Body Mine,
This shalt Thou do in oft remembering Me".

I see the Judas look with fearful eye
As Thou dost give to him the broken bread,
He asks Thee, trembling, 'Master, is it I?"
I hear Thine answer, . . . "Judas, thou hast said!"

He swiftly leaves his Master and his friends,
Before Thee looms the cross and bloody sweat!
I hear the hymn as this last supper ends,
I see Thee go . . . to calm of Olivet.

—C. A. Hutchins.



Comments Original and Otherwise

(Continued from page 6)

FORWARD DAY BY DAY MONTHLY SELECTION

Read St. Luke 14: 25-35

The Crime of Lesser Loyalties

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

What will Lent mean? Partly, a subordination of lesser loyalties to greater. St. Athanasius wrote: "The essence of sin is the erection of means into ends." Clothes are a means of comfort and modesty, cars a means of transportation, money a means of trade — yet they become *ends* to many. Body and mind are means to a growing personality. Work and business are means of earning a livelihood, not the end of existence. Books are not culture, nor schools education, nor science truth; art for art's sake produces no Leonardos or Shakespeares.

The nation is essential for order, but not a deity. Socrates said: "Men of Athens, I must obey God rather than you."

Our branch of the Church may be a necessary means but it is not the end. The ideal is not the minister or bishop, but Jesus. Denominations are mainly social inheritances. 100% loyalty to any part of the Church is treason to the Church catholic. Religion is not God.

To be loyal first to your family may be disloyalty to God. But place God first, and all lesser loyalties will deepen. Man's end is to glorify God and enjoy Him forever.

"Loyalty to any part of the Church is treason to the Church catholic." If that is true, then I am afraid there is much treason both among those who call themselves Protestants, and likewise among those who acknowledge the supremacy of the Pope.

The Lenten issue of Forward has as its theme "This Business of Being a Christian" and devotes three pages to suggestions in the way of service. Copies can be had from 604 Jarvis Street, Toronto, for 3 cents.

THEY REPUDIATE THE VERY CHARTER OF THE CHURCH

Following the recent General Convention of the Church in the United States, the Bishops issued a Pastoral Letter. From which I quote two paragraphs:

"Despite great accomplishments under the leadership of our forward movement commission, there are still thousands of church members who treat with indifference their baptismal vows and confirmation promises. It is not uncommon for people who call themselves communicants of this church to repudiate the very charter of her divine commission and by word or deed to declare null and void our Lord's command that we go into all the world and preach the Gospel to every creature.

"Does not the fault lie in our failure to educate

our people in the standards, the nature and the mission of the church? Is it not true that often poorly instructed and but half-converted candidates are presented for confirmation? Brethren, this weakens the church of God. Furthermore, it does grave injustice to those whom we would add to our life. There is ample testimony that wherever clergy and laity courageously present the full privilege and obligation of church membership, in the long run, they receive the greatest response."

Let me call attention to a couple of the statements in that quotation. "It is not uncommon for people who call themselves communicants of this Church to repudiate the very charter of her divine commission."

And the reason for this lamentable state of things is "Our failure to educate our people". That word 'our' refers primarily to those of us who have taken upon ourselves the vows of the ministry, when we pledged ourselves "To feed the Church of God which He hath purchased with His own blood," and to feed it by declaring to it "all the counsel of God".

The pastoral from which I have quoted was issued by the Bishops of the American Church, and the reference is to conditions existing there, but we all know that similar conditions exist in Canada. Here, too, there are "thousands who treat with indifference their baptismal vows and confirmation promises" and here, too, the fault lies in "our failure to educate our people in the standards, the nature, and the mission of the Church."

Surely it were well that we in the ministry should often remind ourselves of those words in the Ordination Service, "If it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue."

THE WISDOM OF DONALD SANKEY

In these days when we are again at war, every one might with profit read again that book, "A Student in Arms" by Donald Sankey. He was a brave soldier and a great Christian who gave his life in the Great War. Here are some quotations from the chapters headed 'The Wisdom of a Student in Arms'. They are well worth thinking over.

"It is no good trying to fathom 'things' to the bottom; they have not got one."

"The world judges a man by his stature, inherited or acquired. God judges by his character. To be our best, we must share that viewpoint."

"Religion is the widening of a man's horizon so as to include God."

"True religion means betting one's life that there is a God."

"Belief in God may be an illusion, but it is an illusion that pays."

"Blessed is he of whom it has been said that he so loved giving that he gave his life."

Raising Men From the Dead

A. E. Daviss

We have in the Gospels accounts of three miracles which may be grouped together as outstanding and differing in certain aspects from most of the other miracles of Christ. These three are the raising to life again of the son of the widow of Nain; the raising of Jairus' daughter; and the raising of Lazarus.

The first of these, in the above order, happened by accident, that is, as the world thinks. Christ walking with His disciples met unexpectedly the procession going with the body to the tomb. The unusual point we notice in the story of this miracle is that no prayer is made to Christ on behalf of the widow's son and there is no act of faith, nor any demand on the part of Christ for some recognition of His power. We may feel that the miracle was one of pure compassion, a spontaneous gift from Christ.

In the second miracle, while the child, seriously ill, was still living, Christ had been sent for to bring healing to the child. The child appears to die as Christ is coming and word is sent to Him that the girl is now dead, with the implication that the need of Christ's services exists no longer. Death has ended every hope. In spite of the message, Christ continues the journey to the house. When he arrives and tells the mourners that the maid is asleep, they laugh at Him. There is no doubt in their minds that the maid is dead. There is no prayer to Christ, nor any act of faith save perhaps in the act of obedience. The mourners leave the house and Christ then calls the maiden back to life.

In neither of these miracles is prayer to restore the life made to Christ, nor does His presence on the scene appear to bring any expectation or hope. In both miracles it was possible for people to say that a mistake had been made and that death had not really taken place. Thus these miracles might be considered as much the same as when Christ had cured disease in other cases. Perhaps that is one reason why Christ delayed to go to Mary and Martha when He received tidings of the illness of Lazarus. There must now be no doubt, no possibility of doubt as to the actual death. Christ must establish publicly and unmistakably His authority over death. Was not Christ only days away now from His own death upon the cross? Could His disciples but see and believe that Christ was the Lord of death, they might, when He died, have the comfort of patient hope, looking for His own personal victory over death. The raising of Lazarus was to be a challenge to the understanding and faith of His disciples. Would the disciples fix their thought on the power of Christ as the Lord of death and so be patient and strong in hope and faith; or would they, like St. Peter, when he essayed to walk over the water to come to Christ, forget what Christ had been in grandeur of power and see only the cold, cheerless horror of heartless death? Would they see only the death, and think only of Him as one who had been but

now gone from them? And, too, one may think that Jesus Himself desires the comfort wanted as a man, as the son of man, to be strengthened for His own terrible ordeal through their understanding of what He did and in their faith in His victory. It is hard to die and to feel in your death that your best friends have failed to understand you and your life.

One cannot read the story of Lazarus and not see how gravely important Christ felt the event. The story begins far from Bethany. Jesus tells His disciples that Lazarus is asleep and that He is going to Bethany to awake him from his slumber. When the disciples misunderstand His meaning, Jesus tells them plainly: "Lazarus is dead", and goes on to say how glad He is for their sakes that He had not been there, so that now they may believe. Yet the disciples do not see that Jesus has now told them that He is going to awake Lazarus from the sleep of death. Despairingly, they follow Christ. Martha meets Jesus on His arrival near the town. Her highest faith falls very short of expectation. She believes that even at that hour if Christ were to pray, God would give the fullness of His request. But when Jesus says to her: "Thy brother shall rise again", Martha says: "In the resurrection at the last day". And when Jesus says to her: "I am the resurrection and the life. Dost thou believe this?" Martha answers that she believes that He is the Christ, the "Son of God". Neither Martha, nor Mary, when the latter followed by the crowd of mourners comes to Him, make prayer to Christ for Lazarus. To them everything of the present moment is hopeless. Even when they go to the tomb and Christ asks that the stone be rolled away, Martha is horrified and interposed what is to her a very natural objection.

Why did Christ insist that the heavy stone be moved away. Could He not have called Lazarus forth from the closed tomb, or could not Lazarus have received strength at the call of Jesus, so that at his fumbling touch, the stone had rolled away? We must, however, bear in mind that the raising of Lazarus was not a resurrection. It was the calling back of the soul and life to the old human body. Jesus would not ask of Lazarus anything beyond the usual and natural power of his human body. There must be given no possible opening for suspicion on the part of anyone that the body of Lazarus had, in its properties, changed in any degree from the true nature of a human and earth-born body. Besides this, in all miracles Christ always insisted on man doing what was possible. He changed water into wine, but the servants must bring the water; He fed the multitude, but he used the food available. When Christ demands some degree of faith in Himself, He is demanding the co-operation of man in the miracles that will be performed.

Perhaps here may be found an explanation for the weeping of Jesus. Christ longed so for

man to co-operate with Him, to do what man could do and trust the rest to Christ. And man seemed unable or unwilling; it was so difficult to develop an understanding and sympathetic faith in man. No wonder that with all the knowledge of His power, Christ at times would feel weak and be discouraged. Yet never does He lay aside the burden of His life, that heavy work of bringing life to light up the dull lives of men. And as of old, Lazarus stumbled from the darkness of the tomb into the light of day, is it too fanciful to think of Christ to-day weeping still, and calling, calling on His friends and disciples of this age to co-operate with God in the work God so has at heart, that of healing the torn and wounded body of the world, calling us forth from our dingy caves of earthly existence in the fresh air of God's presence, into the clear light of God's love.



TRADE SCHOOLS

All too often a young man goes jobless because he lacks the necessary training to hold down a job. Not so many years ago he had a legitimate excuse for lack of training. Often it was so expensive as to be out of his reach, and the apprenticeship route was a long one, with little pay attached to it. To-day he has no such excuse. The training is there, within his reach, at a price he can afford to pay, on terms that fit into the most modest budget.

Where and what is this training? The answer for many lies in the Trade Schools—schools designed to supply specific education that will enable a man to earn his living at a skilled trade. Here in Canada we are singularly fortunate, in that the Government has recognized the important place of the Trade School. The various provinces, each in their own way, have exercised a measure of supervision over Trade Schools, for the mutual protection of student and school alike. In Ontario, for example, under the Trade Schools Act, not only is all advertising of courses passed on before publication, but the courses themselves are examined by the Department of Education, to make sure that the teaching offered is practical, valuable, and up-to-date.

Canada needs young men who can work with their hands as well as their heads, who realize the dignity of the trades—not to speak of the incalculable advantage of having mastered a trade that may stand a man in good stead in any part of the world, and bring him a better living than he might ever earn in an overcrowded "white-collar" job.

And what have the Trade Schools to offer? Very largely, training in Electricity, in various forms of Applied Engineering, and the fascinating intricacies of Radio in all its branches.

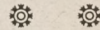
And now Canada is at war—shoulder to shoulder with the Empire in the grimmest struggle the Empire has ever known. The Trade Schools are rendering war-time service, for there is even a course offered that will fit a young man for preferred responsibility and pay in Canada's huge Air-Training effort.

Diocese of Quebec

In his Lent Pastoral to the congregation of the diocese, the Bishop asked this pointed question—We believe that God is on our side in our war; are we on God's side in His war? This question came as the climax of a letter which insisted that services of worship and small rules of self-denial, admirable as they may be, were not enough. Christian people in Canada cannot be satisfied with the level of public life at the present. Morally and religiously, our politics, our business, our education and social life need to be strengthened by Christian leadership. Indeed, the whole Christian faith and life of the people throughout Canada needs to be strengthened and the right place to begin this great work is in our own lives.

The union of Christians of all kinds within the province of Quebec was strikingly demonstrated on the recent day of prayer proclaimed by the Governor, Sir Eugene Fiset. In almost identical language, the Bishops of Quebec and Montreal and the Roman Catholic bishops of the province confessed the sins of the people, humbly asked pardon for them, then proceeded to pray for success to the forces fighting for right, justice and Christian civilization; and prayers for the King and Royal Family were offered.

The Dean's proposal that an Annual Commemoration of Benefactors be instituted at the Cathedral received the unanimous endorsement of the Cathedral Select Vestry and Trinity Sunday, June 8th, has been appropriately chosen as the day for the commemoration, in recognition of the dedication of the "Metropolitan Church of Quebec" to the Most Holy Trinity on 28th August, 1804, by the Lord Bishop of the the Diocese.

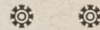


A JAPANESE PRAYER FOR PEACE

When comes the day, O Master,
That hate and strife shall cease,
And from earth's farthest corner
Shall swell the hymn of peace?
When shall law follow chaos?

When love defeat the sword?
Thy gracious, heavenly Kingdom—
Haste Thou its coming, Lord!

—From a Japanese Hymn.



BOUQUETS

The Vicarage,

.....Sask.

"I am in receipt of your letter of the 28th ult., re the Church Messenger. I was most pleasantly surprised at the low cost of this very splendid monthly. I marvel that you can produce so comprehensive and such a well got-up paper for so little. The Church officials here are delighted with it. I am writing you now to let you know that we will take 100 copies monthly just as they are published by you. We find that it will be more convenient for us to insert a Parish Supplement, and this we can very easily do without mutilating the Messenger as it comes from you."

—G. M. James.

Home Horizons

Was there ever any criticism and complaint of daylight saving from Home Horizons? If so, we take it all back so far as the latter part of February and from March onward are concerned. It's wonderful, now, the day we get from the rising to the going down of the sun. It means all of us should be able to get a little of the afternoon out-of-doors while the sun's rays are still powerful; either a short walk, or, those of us who must at last admit a little letting down at the heart of things, can sit, well bundled and cosy on an open porch, and feel new life filter in. So let us find gladness and courage in the increasing power of the sun, even if there are north-west winds and snowstorms still to overcome.

On Ash Wednesday, Brigid was heard to remark that an excellent Lenten obligation was a walk each day. Brigid did not expect to be overheard by one who would apply her excellent suggestion to herself. But now Brigid takes a little walk almost every day, and let us hope to her betterment.

* * *

All Canadian

The other day it was necessary to order potatoes from the local shop. The order was taken by someone not accustomed to this task who evidently did not hear the qualifying "maritime" which preceded the word potatoes. Back came the question, "Do you want Canadian potatoes or New Brunswick potatoes?"

In New Brunswick we have been known to use the term Upper Canada and even to refer to the "Upper Canadian viewpoint", but we have never cut through the bonds of Confederation quite so decisively.

On the radio the other day a U.S. commentator was relaying some wild rumour which ceded British possessions as barter "with the exception of Canada and Nova Scotia" We always knew New Brunswick was individual, but surely it would be unwise to allow the connecting link between N.S. and the Canadas to become a barrier!

* * *

Just Charm

Coming home the other day from a visit to someone who had been ill, I tried to recount to Brigid, who hadn't been well enough to go too, all the details of the little jaunt which included the joy of a cutter ride along a hedged road fresh touched with snow now dazzling white, now rose, now blue or purple in the light of the late afternoon sun.

"What is the indefinable something about Mrs. S.?" I asked suddenly, puzzled and groping. "There is something that holds and haunts one, as even beauty or the ability to overcome

hard knocks and drab backgrounds would not be enough in themselves to do. But there it is. What is it?"

Brigid looked with pity at such ignorance. "I might be modern," she retorted, "and explain that that is what it is—IT. The indefinable quality which you seek to grasp is Charm."

* * *

Fame Is the Spur

We have just been reading a powerful and unusual book, "Fame is the Spur" by Howard Spring. Rumour has it that the character, por-

trayed from birth to the precincts of death, is that of a prominent Labour leader, one of the founders of the Labour Party. Whether that be true or not, it is a painstaking, detailed picture of English political life from the Gladstone era to the post-war Coalition-Labour-National Government attempts to bring improved conditions for the working folk, written by someone who was a newspaper reporter through much of it. It isn't a happy picture, but it seems a sincere effort. The detailed account of the treatment meted to suffragettes in prison leaves one sick and unhappy that

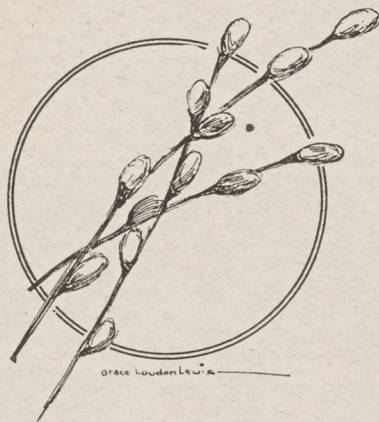
so much misery and suffering was a "glorious but useless" struggle, if one is to judge by concrete results. Howard Spring was himself one of a great city's poor and he knows much about the struggle and the odds over which the poor must climb to the so-called better things of life.

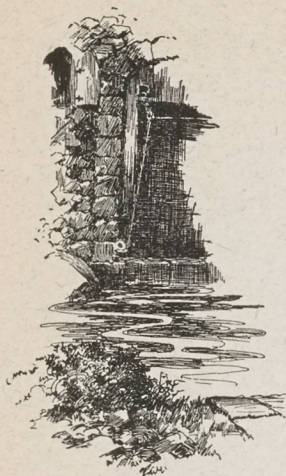
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Oliver Wiswell, U.E.

From one small town in Ontario we heard that the local library had a waiting list of forty for the book "Oliver Wiswell", by Kenneth Roberts. The settlers of that district were United Empire Loyalists and it is interesting to find that their descendants are keen about this book which, written by an American of Maine, sympathizes with the Loyalists and has never a good word for the rebels, but at the same time shows the sorry mistakes of the British authorities, both military and political. The simple account of the Battle of Bunker Hill must surely arouse many mixed emotions in those of us, who, in large part, owe our Canadian existence to that early battle. Personally the book had to be read very slowly, with long pauses between incidents for emotional recuperation.

The story of Oliver Wiswell may serve to set straight many ideas as to the true motives of the United Empire Loyalists, and the purpose for which the societies now existing, for those with the right to add the letters U.E. to their names, should stand. We hear, and sometimes from those who could add U.E. to their names





sociated with the right to add U.E. to one's name.

* * *

To What Ulterior End?

Brigid says the time has come for women as a whole to use their brains with nice discrimination, not merely their hands as blind followers of other brains. It seems a good point. Not that followers cannot have well developed and useful brains; in that case they know where and why they are following. But there is so much to do, in addition to all the war work we are called upon and are eager to do. Women must bear a larger share and in a larger sphere, they may even be obliged to demand a larger opportunity, else where will we be in the postwar world?

It takes the best possible understanding to realize our individual place and work, and how to attain it, or what might be the next best. And this understanding has no connection with ambition or commercial gain. Women in the cities are so much on the quick march. Women in the country are so often the victim of their own supposedly unalterable monotonous routine. There are women in uniforms, and women training for wartime jobs, women in volunteer war work by the thousands and women knitting, knitting by the tens of thousands. How many of these women are thinking, studying, resolving for the future, feeling a common purpose which links together all these workers, determined to finish the job in hand, and then to go on to the building of a new order in a new world.

It will take the best considered thought of all men and all women and this is the time for the women to find that out.

* * *

Natural vs. Synthetic

Probably many have been deeply interested and concerned in the announcement from England some months ago that instead of wholewheat flour and bread for the troops there would be white flour reinforced with synthetic Vitamin B. As the reinforcing would cost a

million pounds or more, it sounded neither practical nor dietetic. Now a copy of the Countryman has just arrived from England — such a beautiful quarterly in book form—and in it are two articles dealing with this vital question of whole grain flour, or as it is known to English trade, wholemeal, together with wholemeal bread, white bread or brown bread, so-called because a proportion of wholegrain or its roughage is added to the white flour.

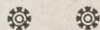
Authority after authority of outstanding repute are quoted to show how superior is the wholemeal flour, with its natural vitamins and minerals, to over-starched white flour depleted of so much that is not restored even when reinforced with synthetic vitamin B. Wholemeal contains properties essentially helpful to those suffering strain, and that property is lost in the refining process. The reason quoted for this universal use of reinforced white flour is that two inter-related firms control the whole flour production of England.

It is stated, emphatically, in this article that wholegrain flour—i.e., with the germ of the wheat still in it—can be kept a year if properly milled and stored. That has been one of the great arguments against the general use of this flour. Mill machinery is no longer adjusted to the milling of wholewheat flour, but public opinion and public demand could bring back the old process. In England the possibilities of the old slow, but sure, water and wind mills are being investigated. Just recently someone said that a mill not far from Bowmanville turns out excellent wholewheat flour. Hampton is the name of the village, and the miller is a son of a former rector of Newcastle. As we know, another mill which kept its stones, now has its entire output bought by one firm in Toronto whose "100% wholewheat bread" has been a drawing card.

* * *

A Week of Meals

"Why don't you give a menu for a week which will closely embody economy, home products not needed for the war, and dietetic value," was the question of someone equally interested in such matters. By all means. We will do our best next month.



Diocese of Montreal

An arrangement has been made with the Board of School Commissioners, whereby Church of England children may attend Divine Service on The Epiphany, Ash Wednesday and Ascension Day, without detriment to their school standing. On Ash Wednesday many parishes took advantage of this arrangement, and invited children to come to church at 9 or 9.30 a.m. Trinity Memorial, St. Matthias's, St. Aidan's, The Advent and St. John the Evangelist's were among the parishes to do so.

The Diocesan Synod is scheduled to hold its next session on the 22nd of April, and following days.

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ENVELOPES

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Our next Guild meeting will be for the installation of the new President, Mr. W. B. Roberts, and the other new officers. This will be preceded by the usual Holy Communion Service for the members, on Monday, April 7th.

The A.Y.P.A. has had a welcome increase in membership. Mr. M. Prichard was elected as President, with Marion Rice as Vice-President, and Barry Cooper as Secretary-Treasurer.

The Sanctuary Guild continues to be most active, and the Tea held at the Rectory was very well supported.

ST. PAUL'S, JASPER PLACE

THE REV. A. ELLIOTT

There has been evident during the winter a very fine spirit of unity and enthusiasm among the church members. A wise solution has been found for the problem of the unfinished Vicarage. The house is now being completed and will in a month's time become an asset to the church instead of the derelict it has been. Plans too are being made for the improvement of the Parish Hall.

During Lent Services have been held each Wednesday evening and these have been quite well attended. The Lantern Services were an attraction to the children who were obviously interested and listened quietly and reverently.

In spite of much sickness during all the winter the Sunday Services were well supported and a gradual increase in attendance can be looked for. The Choir which has been intermittent for some months now seems to be established on a firm basis and should soon be able to take its part in all Services.

The Sunday School is now being well attended. A regular Sunday School organist would be beneficial and one or two extra teachers would be a help. We do appreciate the kindly help that has been given so willingly by friends of the church, who in some cases, have to come quite a distance each Sunday.

The W.A. as usual have been active during the month and quite a number were attending the W.A. Annual Meetings at All Saints'.

The Junior Girls' W.A., under the leadership of Mrs. Dallamore, sponsored a picture show in the Parish Hall on Friday, 28th March. It was excellent and showed the part Canada was taking in the war. The pictures were preceded by a concert and "True or False" programme, both of which were enjoyed, the concert being a delightful change to most of us.

It is with much regret we learn of the sickness of Mr. Dallamore. The whole parish and all his friends wish him an early recovery.

ST. STEPHEN'S

THE REV. J. C. MATTHEWS

Sunday Services:

8 a.m., 11 a.m., 7.30 p.m.

Sunday School for Juniors, 10 a.m.

Sunday School and Bible Classes for Seniors, 10.30 a.m.

Week-day Services:

Holy Communion on Monday, Thursday, Saturday, at 8 a.m. and on Wednesday at 10 a.m.

Canon Trendell is preaching on Tuesday nights at 8 p.m. during Lent.

Good Friday: The Three-Hour Service from 12 to 3 p.m.

Easter Day: Holy Communion, 8 a.m.; Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m.

Confirmation Classes are now being held and there is yet time for more candidates to join. The date of the Confirmation is fixed for Sunday, May 25th, at 7.30 p.m.

A special meeting of some of the men of the congregation was held lately to try to discover new ways of increasing the financial receipts of the Parish. One result of the meeting has been the formation of a committee to visit the homes of those who have some connection with St. Stephen's and ask for support for the church.

The Men's Guild

St. Stephen's Men's Guild met at their regular meeting on March 11th, a trifle later than usual owing to their attendance at the Lenten Service on that evening at which Canon Trendell of All Saints' preached an eloquent sermon on "The Man Who Ran Away."

The visitors at our meeting for that evening were Messrs. Greene, Hall, Middleton and Rees, all of whom were given a rousing welcome.

It was decided to attend St. Faith's meeting of the Men's Guild on March 24th to discuss the good and welfare of Men's Guilds.

The election of officers resulted in Bro. Russell being elected as Senior Witness and Bro. Stan. Noble as Secretary-Treasurer.

Bro. Jones, who has carried out his duties as Senior Witness faithfully during the past year, will according to custom be raised to the Presidency.

It was decided to send letters to our members serving with the Forces. After the Tea Table discussion maps were produced by Bro. Russell who gave a most interesting talk on the war in Africa.

Choir Note

Thursday, March 20th, marked the wedding anniversary of Mr. and Mrs. J. Swaffield. In honor of this event and also to welcome a new member to the choir. A doughnut feed was held in the basement after Choir practice. A pot of Spring flowers was presented to Mrs. Swaffield by Roland Wright.

Mr. and Mrs. Swaffield made speeches and also Roland Wright who as a new member of the Choir was a guest of honor.

Among those present were the Rector and Mrs. Matthews, Mrs. J. Watson, Mrs. Tom Jones, Mrs. Reddick Mills, Miss Molly Greenwood, Messrs. Petherbridge, H. Gregory Rees, Roland Wright, Misses Maris Henderson, Zoe Detler, Edith Fishbourne, Viola Miller.

CHURCH MESSENGER

ST. MARK'S

The Guides and Brownies are planning to take part in the inspection by Her Royal Highness Princess Alice, on Wednesday, March 26th.

We have recently organized a swimming club at the Y.W.C.A. The girls have obtained their certificates and swim each Tuesday. The guides sent representatives to take part in the War Savings parade held recently. It was noted with pride that St. Mark's led the North Edmonton Guides.

The Young Women's Group of the Church held a very successful programme and tea in the Parish Hall on Wednesday evening, the 19th of March. The programme, under the direction of Mrs. G. Roup and Miss L. Simons, featured Mrs. Howe, Mr. Jenkins as soloists, with Mr. Baker, the magician, Mr. Durham, instrumental soloist, Becky LaBerge, as dancer, and Josephine Shaw, at the piano. Mr. Jenkins was master of ceremonies. Tea was served after the programme.

Rural Deanery of Metaskiwin

LEDUC AND MILLET

It was good to have representation from St. Paul's, Leduc, at the Annual W.A. Meeting. The official delegates were Mrs. Moss and Mrs. N. Wilkinson, who duly attended and were able to carry back much useful information to the Branch. We are glad too to learn that the Junior W.A. is being taken over by Mrs. Roach who has always been interested in these girls and will be a very capable leader.

We hear that the number of Cubs is much increased and we are grateful to their Cubmasters for their work.

There has been much sickness among our Sunday School children during the winter but in spite of that our loyal teachers have carried on each Sunday and now the children are back to normal.

Many happy meetings have been held during the winter by the W.A. of St. John's. However the membership should be much increased. There is no reason one can see why every woman of St. John's should not join and every reason why they should. Men and women alike must work to strengthen and extend our church in Millet. There are many most faithful workers among our congregation but there is too too much apathy among others.

The St. John's A.Y.P.A. is as it has been many years in a flourishing condition and we are very pleased to know they are pledged to help the Apportionment this year. Already they have given substantial help. Their meetings have been bright, happy and helpful. Much happier because they have always been willing to help any good cause when they have been asked.

The Services at St. John's for Good Friday and Easter Sunday are arranged as follows:

Good Friday, 3 p.m.

Easter (Holy Communion), 3 p.m.

We hope that both these Services will be attended by all the members of our congregation.

That Easter may bring to you all much Joy and Happiness is the wish of the writer.

ST. ANDREW'S, CAMROSE

THE REV. A. WALLIS

When this copy of the "Messenger" reaches you, Easter will soon be here. Easter with its promise of "life more abundant." Let us pray to be diffusers of that Life, radiating the Splendor of God: let us take about with us the "infection of a good courage." Let us pray to be set free from restlessness and anxiety, making room for inward serenity and refreshing, enabling us to be strong and tranquil in the midst of a suffering world.

Let us remember before the Great Physician the sick and those who minister to them, that in the midst of fatigue and weariness, they may be conscious of the Eternal changelessness of God.

"Lift up your hearts." "We lift them up unto the Lord."

A.Y.P.A. activities have been of a quiet nature during Lent. We made a few more kneelers. Enjoyed a paper by Rosanna Corry, and some beautiful slides on the Life of Christ with a talk by our Rector.

The W.A. have held meetings as usual, but there is nothing spectacular to report. Those of us who went up to the Annual Meeting enjoyed everything, and we would like to thank all who helped in various ways to make a beautiful Whole.

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

THE REV. CYRIL CLARKE

During the past month regular services have been held in Tofield, Viking and Lindbrook. In all points there is an earnestness which is encouraging and augurs well for the future.

The World Day of Prayer was observed this year in our own church and it is good to note that the attendance was the largest ever recorded in Tofield. Mrs. J. W. Robinson led the devotional period and prayers were offered by Mrs. Barden and Miss Leda Baptist. Mesdames Allan, Stinson, Carlisle, Swift and McCauley, members of the United Church, also assisted in this united act of supplication.

The Senior W.A. met at the home of Mrs. A. E. Allan on March 12th. Seven members and two visitors were present. Mrs. Barden, Miss Baptist and Mrs. Robinson were appointed delegates to the Diocesan Annual Convention.

CHURCH MESSENGER

The Junior W.A. have held regular meetings and, with the assistance of Mr. Robinson, are able to report that all the improvements in the Mission House have now been paid for. Thank you Juniors!

And now a word or two regarding Holy Week and Easter Services. The Vicar will not be in Tofield very much during Holy Week owing to the three-day Mission in Viking. But, there will be a service on **Good Friday** evening at **8 p.m.** Viking will have the Three-Hours Devotions, 12 noon to 3 p.m. All members of the Church of England will remember to make their Easter Communion at 11 a.m. in Tofield this year. Members of the Church in Viking and district will make their Communion at 11 a.m. on Easter Monday.

ST. MATTHEW'S, VIKING

The Rev. C. Clarke

The monthly meeting of our W.A. was held at the home of Mrs. Clark, on Thursday, March 6th, with fifteen members present. Reports from the secretary, the treasurer and the Little Helpers' secretary were given and adopted.

A nice little sum of money was turned in as a result of the efforts of several ladies, who had sponsored bridge parties in their homes. Part of this money was donated towards a rug for the vicarage.

A discussion on the advisability of having a refreshment booth at the forthcoming Musical Festival as a means of raising money, took place. The members however thought it would be too great an undertaking for so few of us.

We are very sorry to lose one of our very faithful members in the person of Mrs. Riley, who has gone to live in the East. Mrs. Riley was one of the first members of our church in Viking, and her work and support will be missed. The ladies presented her with a small gift as a token of their appreciation and love. Our best wishes go with Mrs. Riley to her new home, and we trust she will be fully restored to health.

The Rev. Clarke read a very interesting article on "The Value of Prayer." The ladies appreciated this and thoroughly enjoyed it.

We have to report the death of Mr. Hadyn of Iron Creek district. He was buried on Wednesday, February 26th.

ST. THOMAS', WAINWRIGHT

ST. MARY'S, IRMA

ST. MARGARET'S, BATTLE HEIGHTS

The Rev. Rollo Boas

News from this side of the diocese comes in the form of many thanksgivings to Almighty God. So many things have come to pass which, to those who seek to see His blessing hand, manifest the goodness of God to His work within this parish.

A month or so ago the parish was given a goodly sum of money to add to that which they already had accumulated for the purpose of "some day" building a parish hall. That gift of money has made that "someday" to become the immediate

future. We do not think of this gift as merely a generous gesture but rather a guided act of stewardship given under the direction of God Himself. We trust that before the summer is very far advanced, we shall be able to show you all a picture of our planned-for hall.

Thankful is the word that describes the thoughts of many as we contemplate our added equipment for the work within this parish.

And yet, this parish of St. Thomas' does not rest on the efforts of others. The Vestry meeting for March shows us that the first quarter's apportionment has been met and sent into the Synod office. This is the first quarter in the parish's existence in which the "red" side of the envelope has been the means of raising our apportionment. The W.A. helped the parish with the pension fund—and we hope for the time when even this can be fully cared for by the parishioners themselves through voluntary giving.

At that same vesty meeting it was reported that four new envelope subscribers had been added to the list of contributors—one increased subscription and two or three who were beginning to use the "red" side of the envelope.

From whence then is our thankfulness—it is the blessed results of God blessing man and that of man cooperating with God.

These are the thoughts of many of us here in St. Thomas', Wainwright.

From St. Mary's, Irma, also come similar thoughts of thankfulness for that which has been achieved. The situation of that part of the parish was nothing short of a climax in nature. It was a case of "sink or swim" as far as the work at Irma was concerned. Well, were still swimming and we are thankful to say: "Keeping abreast with our needs."

At Battle Heights the W.A. there is "keeping alive" the existence of the parish during the winter months. They have continued to have their regular monthly meeting; and are now working towards another venture in the right direction.

The opportunity for many events in the Battle Heights district are few and far between. It was suggested that the W.A. at Wainwright might co-operate with these ladies in a spring bazaar at Wainwright. The proposition was put to the Wainwright W.A. and it was favorably received. We all feel very happy about the prospects of this venture—not only from a financial point of view but better still from the experiment in closer co-operation within the parish life of the W.A. Towards this end, the Wainwright ladies are to entertain the Battle Heights W.A. at their next meeting.

All these facts are more than significant when we consider the very apparent lack of interest and knowledge that one part of a parish has with another and one parish, as a whole, with another part of the diocese. Is not this an actual demonstration of the Catholic spirit to which we subscribe, as Christian brethren?

Elsewhere in the Diocesan "Messenger" you will find a full account of the visit of 11 members of Edmonton branches of the A.Y.P.A. From our side of the unforgettable week-end, we wholeheartedly endorse all that has been said about this incident. This visit has truly deepened our interest and enthusiasm in our A.Y.P.A. program here at Wainwright.

We wish to record, with thanks, our appreciation to the Ven. Archdeacon Tackaberry for his visit to this parish on the week-end of the 9th of March. This exchange with the rector of our parish enabled Mr. Boas to bring back from the city his wife and second baby daughter, Yvonne Murie] Boas; born in the University Hospital, Feb. 28th.

Rural Deanery of Pembina

THE WABAMUN MISSION

The Rev. Colin Cuttall

If the weather holds and the side roads continue to dry up, we shall be preparing the parish hall at Wabamun for a large crowd on Good Friday evening, April 11th. I have been told that many of our people are planning to come in from points as far away as the river. City people hardly realize how we "hay-seeds" keep an anxious weather-eye cocked when we have planned some big event. A dark cloud, "sun-dog" or a misty ring round the new moon will cause our prayers some uneasiness this next few days; not to mention the producer!

The **Passion Play** is a far more ambitious undertaking than the Nativity play of Christmas, but are we wrong in thinking that God will abundantly bless any honest attempt to teach the story of God's Redemptive Love?

This time it is much more an action play, with the script parts taken by good adult voices off-stage. I felt that it would be wiser not to risk a breakdown in the lines, although the rehearsals have proved the capability of the players, who are all under twenty.

And now I can only say: "Come and SEE!"

Easter Corporate Communion. What I have said about the weather holds good here. We look for a fine Easter Day, and our people coming from far and near for a great Corporate Communion, to celebrate together the Resurrection of our Lord Jesus Christ.

Again, I know of many who are making plans to be there. I would like to think that many more will catch the vision of **a great central service of thanksgiving and witness**, arrange with neighbours who have cars and conveyances, or else offer transport (even one seat in the family car) to those lacking the means of getting to Wabamun on Easter Day at 11 o'clock in the morning.

I appeal to all of you, whether at Entwistle, Evansburgh, Seba Beach, Sundance or Keephills—all of you who profess and call yourselves Christians, not to neglect the assembling of yourselves together on Easter Day.

And if you think all this is just laziness on the part of the parson, say the word, and he will arrange a service for you on any or every day of the following week—**anywhere** in the mission—only **tell** him, because he has no abnormal intuitive sense nor has he any particular ability as a thought-reader.

Confirmation. The only other thing on my mind at the moment is the annual 1941 Confirmation, the date of which will be arranged with the new Bishop after the Consecration, about mid-summer, I should say. There are many adults and young people who should come forward and would like to come forward. I have spoken to a great many, but there must be others whose names have escaped my attention.

You can all help me with suggestions. I will go anywhere to explain and teach—heaven knows the need is great enough!

Oh, yes! and finally, my brethren, the little pyramid **missionary boxes** which you all found so hard to blow up. We must, as a point of honour—as part of our war effort—use those boxes and have our contributions ready to hand in by the middle of this month. **Missionary Apportionment** sounds dull enough but the Cause behind that uninspiring title is glorious!

Boxes will go out again for the next quarter's effort. If you missed out on a missionary box, let me know.

ST. MARY AND ST. GEORGE, JASPER

The Rev. W. deV. A. Hunt

What avails that winter die

If death die not, winter's sting?

Hopeless, loveless, man would lie,

Crowned not Eastertide his spring.

—(SIR JOHN SEELEY.)

This year, more than ever before, men "crucify to themselves the Son of God afresh, and put Him to an open shame." Yet Easter follows every Crucifixion for those who have eyes to see the Risen Lord.

Services during Holy Week and Easter will be as follows:

Wednesday, April 9th, Midweek Service, 8 p.m.

Maunday Thursday, Holy Communion, 10 a.m.

Good Friday: Litany of the Seven Words, with Addresses, 11 a.m.

Organ Recital, 8 p.m.

Easter Day: Holy Communion, 8 a.m.

Choral Eucharist, 11 a.m.

Festal Evensong, 7.30 p.m.

The Anglican Church can always count on a great number of her sons being found on active service when the call goes out to defend the Empire; and though we are proud to think that this is so, yet we hate to see our faithful parishioners leave us. We pray that they may return safely to worship with us again in their parish church. The latest parishioner to leave us is the Vicar's Warden, Mr. W. L. Wachter. Mr. Wachter represented Jasper at the recent Synod.

CHURCH MESSENGER

The exodus of Anglicans from Jasper is rather staggering. We say farewell at the end of the month to Mr. and Mrs. Fred Stone; Freda and Gerald who are going to live in Hamilton. Mr. Stone was secretary to the Vestry; Mrs. Stone, president of the W.A.; Freda, a Sunday School teacher. All three sang in the choir. Gerald was always on hand to collect the hymn books after service.

We also say farewell to another member of the Vestry, Mr. Thompson, who has gone to work in Edmonton. Mr. Thompson was one of those laymen who cheer a vicar's heart—always in his place on Sunday!

The Jasper W.A. was represented at the Diocesan Convention by Mrs. Brodie, Mrs. Arkwright and Mrs. Milner. Mrs. Brodie, deputizing for Mrs. Stone, gave the reply to the address of welcome by Mrs. Gutteridge of Christ Church. Mrs. Stone was suffering from a severe cold. At the time of writing we have not yet heard the report of the delegates.

With the exception of the Family Eucharist, on the first Sunday of March, the attendance this month has been very disappointing. This was especially the case on the National Day of Prayer and Humiliation. We like to think of God as fighting for us; but we don't seem very ready to show any sign of sorrow for the sins which have brought the world to its present state of chaos, or to make any effort to intercede for our Country.

The brightest spot this month has been the good attendance at the combined mid-week Lenten services. In these the Anglican and United congregations have joined together to worship and to study the message of the great prophets of Israel for the world today.

We look forward, on the last Sunday of March, to a visit from Archdeacon Tackaberry. The Archdeacon will conduct all three services during the absence of the Vicar, who hopes to minister to several of the missions on the Onoway-Mayerthorpe line during the weekend.

ONOWAY

Miss Onions

We are looking forward to having the Rev. Colin Cuttall with us again on Palm Sunday. Owing to the shortage of priests in the diocese at the moment Archdeacon Tackaberry has asked Mr. Cuttall to help out with our monthly celebration of Holy Communion when he can; but we do very much appreciate these visits of his, as we know that he has already more than enough ground to cover in his parish.

During Lent a course on the Prayer Book has been given at our mid-week devotional services, both these services and those held for children have been fairly well attended.

W.A.: The President and two delegates, Mrs. Dixon and Mrs. Kettle, attended the Diocesan W.A. Annual Meeting, in Edmonton, and found the meetings very helpful and inspiring. Mrs. Parker who was to have been the first delegate was unfortunately prevented by sickness from attending the meeting.

St. Peter's, Brookdale: The inside of the church is being finished during March and after that all that remains to be done is to paint the outside of the church and clear up the grounds. The Diocesan W.A. very kindly gave us \$12.60 from the E.C.D. Fund towards paint, and we are extremely grateful for this gift.

Mrs. Gonnet attended the Diocesan W.A. Annual Meeting as the Brookdale delegate and we are looking forward to hearing her account of the meetings.

Roads permitting the following list is the schedule of services for Holy Week and Easter:

Palm Sunday, April 6th—

- 11.00 a.m., Holy Communion, at Onoway.
- 3.00 p.m., Evensong, at Calahoo.
- 7.30 p.m., Evensong, at Stettin.

Maundy Thursday, April 10th—

- 3.30 p.m., Devotional Service at Abbeywood School.

Good Friday, April 11th—

- 10.00 a.m., Children's Service at Onoway.
- 11.30 a.m., Devotional Service at Onoway.
- 2.30 p.m., Devotional Service at Brookdale.
- 7.00 p.m., Devotional Services at Calahoo.

Easter Day, April 13th—

- 11.00 a.m., Mattins, at Onoway.
- 3.00 p.m., Evensong, at Brookdale.
- 5.00 p.m., Evensong, at Rich Valley.
- 8.00 p.m., Evensong, at Abbeywood.

Easter Monday, April 14th—

- 10.00 a.m., Holy Communion, at Onoway.

Easter Tuesday, April 15th—

- 3.00 p.m., Easter Service at Calahoo, Evensong.

Low Sunday, April 20th—

- 11.00 a.m., Mattins, Sunday School, Onoway.
- 3.30 p.m., Evensong at Stettin (Easter Service).
- 8.00 p.m., Evensong at Alberta Beach (Easter Service).

Please remember to bring your Lent savings boxes with you when you come to church on Easter Day or Low Sunday!

EDSON AND ST. PAUL'S MISSION

The Rev. T. Anderson

Probably the pressure of events in Europe has deepened our consciousness of the meaning of the Lenten Season this year; at any rate, the attendance at our Sunday services has increased, and we do appreciate our Rector's thoughtful sermons.

The W.A. are holding sewing meetings weekly this month in preparation for their spring sale; not only do we sew, and help out with the Dorcas money, but we welcome the opportunity of getting together socially, which in these busy days is more of a rare occurrence than it used to be.

The W.A. Diocesan Conference was exceptionally well attended this year, and our parish was very pleased to be better represented than usual. We were glad to have Mrs. R. D. White for a delegate again. The Rev. Anderson took Mrs. Tucker and Mrs. Buck in to town, so that they also attended; and Mrs. Laurence was able to be there for the last day. It is always a great help and inspiration to people to meet others with common aims and interests, but from other places and with other problems and ideas; and to take a good backward look at our own sphere of labour and the possible ruts out of which we have stepped. For one thing, we Senior groups do not always give the time and thought to the young people's groups and activities that we might and even perhaps appreciation to those who work with them. One is particularly conscious at this time of the need for spiritual sustenance, and it is a real joy and privilege to attend with many otherwise strangers in the same blessed communion with our Lord.

Baptisms: At Hattonford, St. Paul's Mission, Glen Albert Bryant, Lawrence Dallas Brooks, Kenneth David Bruner, Larry George Bruner—all children.

Marriages: At St. Catherine's, Edson, George Harold McPhee of Peers to Elsie Freydlund of Niton.

The Rural Deanery of Vermilion

MANVILLE MISSION

Rev. L. A. Bralant

Owing to the indifferent weather activities have been confined to Manville for the past two months. Judging by the present state of the roads it looks as if activities will be confined to Manville for quite a long time yet—unless I can hire a boat!

W.A.—At the monthly meeting it was decided to send a delegate to the annual conference in Edmonton. Our new president, Mrs. Robinson, was chosen to represent Manville. The W.A. have undertaken to have the vicarage renovated. For some time it had been showing signs of a decided depression which allowed cooling draughts of air to penetrate through the tops of the doors. Thanks to the work of Messrs. Croft and Robinson this has now been remedied.

Once again this year, the ladies were asked to cater for the Lady Curlers' Banquet, and once again upheld the tradition of providing "the best meal yet."

J.W.A.—There seems to be no stopping our Juniors. They conceived the idea of holding a tea, but Jack Frost thwarted the first attempt. Then someone had the brainy idea of having a "Valentine Tea" which proved a great success. The Juniors profited by about \$20. They have put part of this to good use already. A much needed "cupboard-cum-bench" has been built in the church which provides us with extra seating accommodation. Also, they are going to provide a new vestry curtain and re-stain our "stained-glass windows."

In the memory work test four girls obtained over the required number of marks; for the rest it will be necessary to "try, try again." All are now busy crocheting, embroidering, etc. Some are looking forward to the Rally in April.

On Sundays during Lent we have been thinking of "The Cross" in a series of addresses. Our Wednesday evening services have been quite informal, with prayers for victory and establishment of a righteous peace. The special subject dealt with has been "Call to Repentance." Days of prayer, necessary and important as they are at such a time as this, will prove valueless if we fail to display a hearty repentance for our former sins national and individual: "O that thou hadst harkened to My commandments! then had thy peace been a river." Those of us who have gone a-whoring after the gods of pleasure and profit are too busy enjoying life to think about it. As one has said, "God is not rejected. He is not even paid that compliment. He is just ignored." Perhaps this is our besetting sin today.

We extend our Christian sympathy to and prayers for Mrs. Leslie Whitson who is seriously ill at this time.

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